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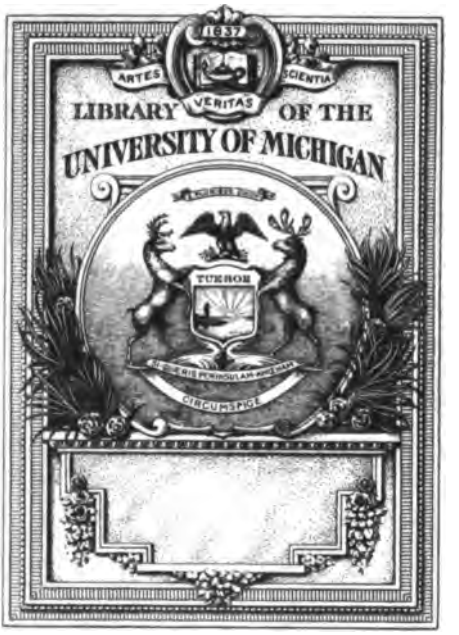
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THEOLOGICAL MONTHLY.

VOL. II. JANUARY, 1922. No. 1.

Schopenhauer's Way of Salvation.

REV. H. C. ENGELBRECHT, Oak Park, Ill.

Speaking from the standpoint of philosophy itself, one must say that modern philosophers are for the most part conceiving their task entirely too narrow. Far from embracing the vast field of human thought and desires, hopes and perplexities, they are limiting themselves to a few isolated problems. Thus the movement recently launched known as Critical Realism [1]) has chosen as its sole province epistemology: the problem of knowledge. Prof. J. B. Pratt, who is one of this school, writes: —

"Critical Realism does not pretend to metaphysics. It is perfectly possible to the critical realist to be a panpsychist, a metaphysical dualist, a Platonist, or an ontological idealist of some other type. Only so much of the metaphysical problem need critical realists be agreed upon as is required by the epistemological doctrine which they hold in common." [2])

Philosophers of other schools and times have seen larger problems. They have dealt with the origin of things, the relation of the finite and the Infinite, the cause and cure of human sorrows and ills, the whence and why and whither of life. The greatness of Christianity lies also in this, that it alone possesses the key to these fundamental human problems. Philosophers of many climes and times have undertaken to find an answer. Among these was also Arthur Schopenhauer. What problems the world presented to Schopenhauer and how he endeavored to solve them shall be the subject of this paper.

---

1) Critical Realism is a very recent movement represented by Profs. D. Drake of Vassar College, A. O. Lovejoy of Johns Hopkins U., J. B. Pratt of Williams College, A. K. Rogers of Yale U., Geo. Santayana of Harvard U., R. W. Sellars of Michigan U., and C. A. Strong of Columbia U. They have joined in publishing a volume which they call *Essays in Critical Realism.* 1920.

2) *Essays in Critical Realism*, p. 109.

Schopenhauer and Pessimism are terms that are married to each other in the minds of reading people. And rightly so. For Schopenhauer [3] this is a world all wrong and evil. This evil is not merely accidental, but essential. The heart of the world is evil. A few quotations [4] will bear this out: —

"To the palpably sophistical proofs of Leibnitz that this is the best of all possible worlds, we may seriously and honestly oppose the proof that this is the worst of all possible worlds." 5)

"Whence did Dante take the materials for his hell but from this our actual world? And yet he made a very proper hell of it. And when, on the other hand, he came to the task of describing heaven and its delights, he had an insurmountable difficulty before him, for our world affords no material at all for this." 6)

"The chief source of the serious evils which affect man is man himself: *homo homini lupus*. Whoever keeps this last fact clearly in view beholds the world as a hell, which surpasses that of Dante in this respect that one man must be the devil of another." 7)

"If life were in itself a blessing to be prized, and decidedly to be preferred to non-existence, the exit from it would not need to be guarded by such fearful sentinels as death and its terrors. But who would continue in life as it is if death were less terrible? And again, who could even endure the thought of death if life were a pleasure? But thus the former has still always this good, that it is the end of life, and we console ourselves with regard to the suffering of life with death, and with regard to death with the suffering of life." 8)

---

3) Arthur Schopenhauer, 1788—1860. It is not necessary to enter into the family history of Schopenhauer. It would lead us too far afield. Suffice it to say that the paternal grandmother was declared insane, his uncles were idiots or neurotics, his father was often deranged, and probably died in insane suicide. The philosopher was afflicted with the family trouble especially in his youth. The bearing of this condition on his philosophy is a problem often dealt with. Lombroso, the famous Italian psychologist, has catalogued Schopenhauer as a pathological genius. To infer from this that Schopenhauer's Pessimism was a mere matter of temperament, a *Stimmungspessimismus*, is utterly wrong.

4) The great work of Schopenhauer is *Die Welt als Wille und Vorstellung*, translated into English by R. B. Haldane and J. Kemp: *The World as Will and Idea*. 3 volumes. All references in this paper are to this translation. Jean Paul has characterized this work as follows: "A book of philosophical genius, bold, many-sided, full of skill and depth, — but of a depth often hopeless and bottomless, akin to that melancholy lake in Norway in whose deep waters, beneath the steep rock-walls, one never sees the sun, but only the stars reflected; and no bird and no wave ever flies over its surface."

5) Schopenhauer, *The World as Will and Idea*. III, p. 395.

6) *Op. cit.* I, p. 416. 7) *Op. cit.* III, p. 388 f.

8) *Op. cit.* III, p. 389.

He tells of

"the Thracians, mentioned by Herodotus, who welcomed a new-born child with lamentations, and recounting all the evils which now lie before it; and, on the other hand, burying the dead with mirth and jesting, because they are no longer exposed to so many and great sufferings." 9)

He recounts the story of the Mexicans, welcoming the new-born babe with the words: "My child, thou art born to endure; therefore endure, suffer, and keep silence." He reminds us that Swift early kept his birthday as a day of mourning, reading the laments of Job.10) His favorite authors are these "black friars," these "blackbirds," in whom he finds a true insight into life.

But why this Pessimism? Why is *"le jeu ne vaut la chandelle"?* 11) The reason for this is the control of the world of nature and of man by a relentless, unintelligent, capricious *Will.*12) The world and human life are not fundamentally rational nor controlled by Intelligence as Hegel saw them, but they are at bottom an inexplicable caprice. We want, we long, we desire, we strive, we yearn, we love, we hate, we act, we feel, we move. Behind all of this there is no Reason, no Intelligence, but merely a capricious Will. This Will has no object but to live. We cannot find rest in these things; they do not bring us satisfaction, yet we cannot cease from them, because this is the inmost nature of us all. The world and human life are held as in a vise by this Will, uncontrolled by Reason. That is the cause of its evil.

Is there nowhere a way of escape? Does no path lead out of this jungle and gloom? Is there no surcease of sorrow for this life or for the next (if, indeed, there be such a thing)? Yes, there is a way of salvation. So gloomy a Pessimist might well be considered as a preacher of suicide. Not so. Suicide is the affirmation, not the suppression, of the will to live. "The suicide goes to work the wrong way. Instead of denying the will, he gives up living just because he cannot give up willing." 13)

The road to deliverance is first through Art. He includes all arts: music, literature, painting, sculpture, architecture, etc. Now

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9) *Op. cit.* III, p. 398. 10) *Op. cit.* III, p. 399.

11) "The game not worth the candle." *Op. cit.* III, p. 116.

12) There is evident confusion of ideas in Schopenhauer as to the exact meaning and content of the word "Will." That it is an Absolute, a *Ding an sich*, objective and almost personified, seems clear. But the lines are not drawn between *Wille* and *Trieb*. Will always knows its goal and seeks to reach it. Impulse or instinct (*Trieb*) does not necessarily.

13) A. K. Rogers, *Student's History of Philosophy*, p. 477.

this does not mean that Schopenhauer has suddenly turned to be an Epicurean, who would have us be a bit higher than Dante's accomplished glutton Ciacco in the mud of Inferno. He does not study and advise the cultivation of the fine arts for the pleasure and joy they will give, but rather for the forgetfulness of life which they foster. The ultimate types, the Platonic Ideas of things, are all best expressed in the arts. These we should contemplate, and in this contemplation break free from the service of the will, lose ourselves in the object, and thus become the pure, will-less, painless, timeless subjects of knowledge. Music in its universality and many-sidedness shows this best. In the words of Prof. Josiah Royce: —

"Music shows us just what the will is, — eternally moving, striving, changing, flying, struggling, wandering, returning to itself, and then beginning afresh, — all with no deeper purpose than just life in all its endlessness, motion, onward-flying, conflict, fulness of power, even though that shall mean fulness of sorrow and anguish. Music never rests, never is content; repeats its conflicts and wanderings over and over; leads them up, indeed, to mighty climaxes, but is great and strong never by virtue of abstract ideas, but only by the might of the will which it embodies. Listen to these cries and strivings, to this infinite wealth of flowing passion, to this infinite restlessness, and then reflect, — that art thou; just that unreposing vigor, longing, majesty, and — caprice." [14])

What is true of music, is true of all the arts. In them we have a perfect picture of life, and in their contemplation we drink for a time of the pure waters of Lethe.[15])

"So near us lies a sphere in which we escape from all our misery; but who has the strength to continue long in it?" [16]) That is the great fault to be found with Art as the catholicon of all ills incident to humanity. Man thus cured will not stay cured. The evil is driven under cover for a time, only to break forth again with increased violence. The good "doctor" devises new remedies. If Art is no panacea, perhaps Ethics are. Ethics, for him, do not find their sanction in the commands of Deity, nor in the natural rights of man, nor in convention. Ethics, for Schopenhauer, rest upon, and derive from, the oneness of the world in its inmost life.

---

14) Jos. Royce, *The Spirit of Modern Philosophy*, p. 256.

15) See also such chapters in Vol. III of Schopenhauer's *opus magnum* as "Isolated Remarks on Natural Beauty"; "On the Inner Nature of Art"; "On the Esthetics of Architecture"; "Isolated Remarks on the Esthetics of the Plastic and Pictorial Arts"; "On the Esthetics of Poetry"; "On the Metaphysics of Music."

16) Schopenhauer, *op. cit.* I, 256.

"The inmost life of things is one, and that life art thou." Hindoo philosophy influenced him largely in these ideas. He writes: —

"In consequence of this egoism our fundamental error of all is this, that with reference to each other we are reciprocally not I. On the other hand, to be just, noble, and benevolent is nothing else than to translate my metaphysics into actions. To say that time and space are mere forms of our knowledge, not conditions of things in themselves, is the same as to say that the doctrine of metempsychosis, 'Thou shalt one day be born as him whom thou injurest, and in thy turn shalt suffer like injury,' is identical with the formula of the Brahmans, which has frequently been mentioned, *Tat twam asi*, This thou art. All true virtue proceeds from the immediate and intuitive knowledge of the metaphysical identity of all beings, which I have frequently shown." [17])

The fundamental thing, then, in Ethics is *sympathy*, and this in the original sense of the word.[18]) Once we have embedded that metaphysics into our minds, that all life is one, that we are part of others and their life part of ours, then shall we carefully guard ourselves against all wrongs against them, because we would be harming only ourselves; then, too, would we do all in our power to alleviate suffering wherever found, to establish justice, to do unto others as we would have others do unto us. This system of Ethics, in which the sense of unity of life predominates and rules, consistently followed, will bring forgetfulness of life, the suppression of the will to live. The positive thing in life is always pain; happiness is a negative thing: the absence of pain. The unit losing itself in the whole will find this negative happiness.

Having graduated, as it were, from the schools of Art and Ethics, the disciple enters upon the highest tasks for the achievement of his salvation. Here the way is through Self-renunciation. Schopenhauer came by these ideas through a study of Buddhism, which was a fad in his day. If life was fundamentally and essentially evil, then must there be found some way in life to escape from life. If willing to live was the great evil, then the suppression of this will to live was the great deliverance. Nowhere could he find a better teacher for this way of salvation than in the philosophy of Buddhism. Here Schopenhauer has learned the doctrine of self-renunciation: —

"If we now consider the will to live as a whole and objectively, we have, in accordance with what has been said, to think of it as involved in an illusion, to escape from which, thus to deny its whole existing endeavors,

17) *Op. cit.* III, 417.

18) *Sym-pascho*, to feel together with; not in the first sense, to suffer together with.

is what all religions denote by self-renunciation, *abnegatio sui ipsius;* for the true self is the will to live." [19])

We must crush out all our desires, wishes, impulses. We must live a life of ascetic starvation. We must lead a monastic life without the love of woman, without the joys of the senses, without anything that would affirm the will to live. We must mortify the deeds of the body. And what remains? A state of Passivity, of Negativity, of Quietism. It is the Buddhist Nirvana [20]) of which he speaks so often. He writes: —

"The Buddhists . . . only indicate the matter negatively, by Nirvana, which is the negation of this world, or of Sansara. If Nirvana is defined as nothing, this only means that the Sansara [world of sensation] contains no single element which could assist the definition or construction of Nirvana." [21])

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19) *Op. cit.* III, 423.

20) Just what is Nirvana? The answer is best taken from Buddhism. Buddhists are divided on the question. Opinions differ as to whether it is a conscious or unconscious state, whether it is attainable in this life or not. The Buddhist Catechism by Subhadra Bhikshu makes the distinction between the Nirvana and the Parinirvana. The first is attained in this life, the second upon the death of one who has attained Nirvana. The Catechism describes Nirvana as follows: "Nirvana is a state of mind and heart in which all desire for life or annihilation, all egoistic craving has become extinct, and with it every passion, every grasping desire, every fear, all ill will, and every sorrow. It is a state of perfect inward peace, accompanied by the imperturbable certainty of having attained deliverance, a state words cannot describe, and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is." Colonel Olcott of the Theosophical Society, who has worked for long years in Ceylon, gives the following definition in his *Catechism:* "Nirvana is a condition of total cessation of changes; of perfect rest; of the absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man." Buddha himself has given but a vague description of it by calling it "the extinction of illusion." See J. B. Pratt, *India and Its Faiths,* pp. 362 f.; 377 ff.; W. A. P. Martin, *The Lore of Cathay,* p. 185 f.; G. H. Rittner, *Impressions of Japan,* p. 185 f. — Finally, in Sir Edwin Arnold's long poem dealing with the life and teachings of Gautama (*The Light of Asia*) we have the following: —

Seeking nothing, he gains all;
Foregoing self, the Universe grows "I";
If any teach *Nirvana* is to cease,
Say unto such they lie.

If any teach *Nirvana* is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless bliss.

21) *Op. cit.* III, 427.

Further this description of Nirvana: —

"Then nothing can trouble a man more, nothing can move him, for he has cut all the thousand cords of will, which hold us bound to the world, and as desire, fear, envy, anger, drag us hither and thither in constant pain. He now looks back smiling and at rest on the delusions of this world, which once were able to move and agonize his spirit also, but which now stand before him as utterly indifferent to him as the chessmen when the game is ended, or as in the morning the cast-off masquerading dress, which worried and disquieted us in the night in carnival. Life and its forms now pass before him as a fleeting illusion, as a light morning dream before half-waking eyes, the real world already shining through it, so that it can no longer deceive; and like this morning dream, they finally vanish altogether without any violent transition." 22)

Finally also this: —

"We do freely acknowledge that what remains after the entire abolition of the will is for all those who are still full of will certainly nothing; but conversely, to those in whom the will has turned and has denied itself, this our world which is so real with all its suns and milky ways, is — nothing. 23)

Here, then, is the perfect way of salvation for the saint that will walk it. "The whips and scorns of time, the oppressor's wrong, the proud man's contumely, the pangs of despised love," the terrors of Nature, — all these things are before him as a shadow, dimly, indefinitely, growing ever fainter. In Art he calmly contemplates the caprice of will as in a mirror. Ethics teaches him that life is one in its inmost being, and he has therefore sympathy with all his kind. And in the fulness of time he will advance so far in "holiness" that he will enter into the mystic realms of Nirvana.

What shall we say about Schopenhauer and Christianity? To some, reading casually, his sermons on the evil of the world, his exhortations to sympathy and brotherly love, his pictures of the perfect saint living in the abnegation of self and self-will, might easily appear as a species under the general head of the genus Christianity. Schopenhauer himself lends reason to this thought. He often speaks of the Bible and Christianity, especially of the New Testament. He quotes many teachers of Christianity, especially those with a mystical tinge. Thus we find him citing Scotus Erigena, Jacob Boehme, Angelus Silesius, Meister Eckhard, Francis of Assisi, Tauler, Bunyan, Pascal, Chateaubriand, not to mention the great leaders of the Church, such as Clement of Alexandria, Tertullian, Augustine, Luther, etc. What, then, is Christian in Schopenhauer's philosophy? He agrees with Christianity in this,

22) *Op. cit.* I, 504. 23) *Op. cit.* I, 532.

that the world is evil. He is not blindfolded; nor does he wear any iris-hued glasses to color his vision. He sees all evils realistically as they are: the evils of nature, the corruption of man and his works and institutions. He cites Luther's powerful language in his Commentary on Galatians: —

"Sumus autem nos omnes corporibus et rebus subjecti diabolo et hospites sumus in mundo, cujus ipse princeps et deus est. Ideo panis, quem edimus, potus, quem bibimus, vestes, quibus utimur, imo aer et totum, quo vivimus in carne, sub ipsius imperio est." [24])

Yet Schopenhauer's evil is different from that of Christianity's. For the philosopher it is the rule of capricious will; for the Christian it is the total corruption of an erstwhile state of perfect holiness. Schopenhauer expresses this himself: —

"The inmost kernel and spirit of Christianity is identical with that of Brahmanism and Buddhism; they all teach a great guilt of the human race through its existence itself, only that Christianity does not proceed directly and frankly like these more ancient religions; thus does it not make guilt simply the result of existence itself, but makes it arise through the act of the first pair." [25])

What, then, as to his Ethics and his doctrine of Self-renunciation? Both of these have been mistaken for Christian features or at least as having a parallel in the Christian system. But this can only be done by an analogy of modern preachers, who call their teaching Christianity, although they have not the least connection with Christianity, neither on its historical nor on its doctrinal nor on its ethical side. Christian Ethics are orientated in God; Schopenhauer's Ethics, in man. Christian self-renunciation is to the glory of God; Schopenhauer's, to the glory of man and Nothingness. Schopenhauer's Nirvana is not the Christian heaven.[26])

Deep truths there are in this philosopher's Pessimism. He is not affected by the sickly sentimentalism of the eighteenth century, prattling about the goodness of the world, of human nature, and of human life. Every philosophy that is empirical and realistic, that can be squared up against the facts of life, is deeply pessimistic. And that must be the end of it so long as it rejects the Gospel of Jesus Christ. Schopenhauer has left his Pilgrim in the Slough of Despond.

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24) *Op. cit.* III, 392. 25) *Op. cit.* III, 421.

26) Prof. Pratt, in *India and Its Faiths*, p. 378, tells of a Buddhist boy comparing the Christian heaven and the Buddhist Nirvana and exclaiming: "Christianity is certainly very much more comforting than Buddhism, and if I only could believe it true, I would be glad to accept it. But the question is, *Is it true?*"

Little Journeys in the Higher Anticriticism.

Prof. Th. Graebner, St. Louis, Mo.

II. The Documentary Hypothesis.

With even more telling effect than in the case of the mythological method, the argumentation used for the support of the document hypothesis has been turned against the literary criticism of the Bible.

The document, or source, hypothesis sets out to prove that many of the Biblical writings are of composite authorship; that one and the same Biblical book may contain elements which originated at intervals of centuries and which were combined into the book as we now have it by some later editor; that by means of the canons of literary (higher) criticism we are able to assign one portion of the book to one author, generally anonymous, and another portion with equal certainty to another author, also anonymous; and that by priestly fraud or for purposes of propaganda the redactors, or editors, altered the texts which they found and freely inserted statements which served their purpose. Thus we have Isaiah and Deutero-Isaiah; we have the Ur-Markus; we have documents of various authorship in Acts; and in the Pentateuch fragments of a Jehovist writer, of the Elohist, sections originally part of a Priest-Codex, writings of the Deuteronomian, and many interpolations by editors and redactors, who assigned the entire Pentateuch to a (mythical?) Moses. The complexity of the system can be understood when it is observed that in each "source" or "document" various accretions are distinguished, the layers in each series being designated J1, J2, J3, etc., or P1, P2, P3, etc. Of course, no two solutions of the documentary problem are alike, and in the nature of the case they are largely, if not entirely, pure guesswork. Yet in some form the documentary or source hypothesis is held by all representatives of the negative criticism.

New applications of the document hypothesis belong to the stock-in-trade of the critical fraternity, and there is no recent commentary that fails to record a new crop of conjectures based on the general notion that whoever may be the author of a Biblical book, he is not the author that announces himself as such in the sacred text. We have space only for two examples. A new theory of the authorship of Luke's gospel was recently proposed by an Episcopalian clergyman in a conference paper. The author, Rev. W. W. Holdsworth, first summarized the hypotheses of Harnack, Sanday,

and others with regard to the origin of the "S" portion of St. Luke — that is, of the matter which St. Luke alone records — and then proposed an explanation of his own, "claiming that, while it accounts for all the facts enumerated in great detail by these scholars, it avoids the difficulties which appear as soon as any one of the above explanations is considered." His conclusion, drawn, of course, entirely from "internal" evidence, is that the author of "S" was — Joanna, the wife of Chuza, Herod's steward! Prof. Morris Jastrow, Jr., of the University of Pennsylvania, a few months previous to his death, published a book on Job. Professor Jastrow, who was a liberal Jew and an Ethical Culturist, treats the Book of Job merely as literature and feels free to handle his subject much as a medical student would a cadaver. ("As well," says a reviewer, "might Trotzky explain the Beatitudes.") Jastrow has a new theory about the origin of Job: The book as we have it is composed of layers. The original layer was the story which appears in the prolog and epilog, an archaic non-Hebraic folk-tale in prose. Then was added the philosophic debate or symposium between Job and his friends, a skeptical poem rather awkwardly sandwiched in between parts of the old story. This poem of moral doubt was retouched by meddling orthodox editors to make its features more pleasing to the conservative theology of the day, about 400 B. C., thus changing its original pale doubt to its present religious complexion. But the two, the symposium and the story, are distinct and, to Dr. Jastrow, contradictory. The third layer is then supposed to have been affixed, being the speeches of Elihu, intended as an orthodox corrective; and, finally, the fourth layer, the "nature poems," provides the solution of the problem in the thought of faith in an overwhelming power. The pitiful result, however, we are told, is that the present Book of Job is a "tissue of contradictions, full of abrupt transitions, lacking an orderly arrangement of themes, to an extent that would reflect most seriously on the mentality of those who could produce such a confusing work" —! Thus originated a book which Prof. Moulton of Chicago University, who is not a believing Bible student, holds to be the greatest masterpiece in the world's literature.

In non-Biblical literary criticism, men have learned to speak with caution. It was the fashion a hundred years ago to regard the Iliad and Odyssey as a collection of ballads composed by a "school" of rhapsodists. Now this (Wolffian) theory is regarded as a thing of the past, — since it is known that the art of writing

was practised in Greece 1100 B. C., centuries before the Iliad and Odyssey were composed. "The ballad theory," says John Fiske, "is dead and buried. Were Wolff alive to-day, he would be first to laugh at it." When Canon Dragoni of Cremona in 1840 published a collection of old charters, both Waitz and Wuestenfeld, two "authorities" of the very first order, declared them spurious (1856). Nevertheless, E. Meyer proved in 1905 that nearly all of them are absolutely authentic. The same logic of facts has spoken with an authoritative voice on the theories at various times propounded for the origin of Biblical books. Before the rise of the documentary theory it was asserted with great confidence that the art of writing was unknown in Israel until three or four centuries after the age of Moses and that to associate written books with Moses was as glaring an anachronism as to introduce gunpowder and high explosives into the campaigns of Alexander and Caesar. The finding of the Tel-El-Amarna tablets establishes beyond dispute that the art of writing was known and practised in Canaan long before Moses appeared on the scene of events. Men of high standing in the realm of criticism contended that codes of law were unknown in very early times. To locate the Levitical code in the Mosaic era was to them as absurd as it would be to picture Washington inditing his farewell address on a typewriter. Then the Hammurabi Code was brought to light, and we now know that long before the days of Moses elaborate codes of law were in use among men. Baur and a host of other experts asserted that the traditions assigning our New Testament writings to the times of the apostles were erroneous. They insisted that the gospels and epistles were written in the second and third centuries. How stands the case to-day? The staunchest followers of Baur have had to lower their colors. The force of authoritative evidence has driven them to confess that Paul's epistles were written within thirty years of the crucifixion, that Luke is undoubtedly the author of the Gospel according to Luke and of Acts, and that the New Testament books with hardly an exception belong to the first century. We must take the space to point out at least one typical instance of the manner in which the results of the documentary theory have been controverted. In the prophecy of Balaam, Numbers 24 and 22, there is a reference to the Kenites and Ashur. Fritz Hommel in his *Altisraelitische Ueberlieferung in Inschriftlicher Beleuchtung,* 1897, p. 245 ff., establishes that this reference to the inhabitants of Shur in Southern Palestine is uncontrovertible proof for the Mosaic origin

of the text. "This entire prophecy is comprehensible only if it originated in the Mosaic age." Hommel's entire book is a powerful argument against the new Pentateuchal criticism. But the documentary critics persist in representing their conjectures as the result of collective modern scholarship. McCurdy in his *History, Prophecies, and Monuments,* Vol. 3, p. 43 asserts that even the "oldest stratum" of the prophecies of Balaam "can scarcely have originated long before the time of David."

However, with the many reversals of opinion, involving such important questions as the date and authorship of John's gospel and of Acts, we are not here concerned. While the higher criticism still clings essentially to the canons set up by Wellhausen and his school on the basis of the Hegelian (evolutionistic) view of history, the "traditional" view has in countless matters of detail again obtained recognition, especially due to the incontestable proof derived from the work of excavators and archeologists generally. Limiting our study to the investigation of method, of principles and processes, it appears that regardless of historical and archeological counterproof, the *Quellenscheidungshypothese,* whether applied to the Pentateuch, Matthew, or Acts, bears within itself the seeds of dissolution. For, if these same principles and processes are applied to books of undeniable integrity and authenticity, it develops that these, too, can be shown to consist of varied source-material more or less, principally less, skilfully welded together into a literary whole by some later redactor!

"Romans Dissected."

This is the title of a book by the late Prof. Charles Marsh Mead of Hartford Seminary, published some thirty years ago. By applying the analytical methods current in Pentateuchal research to the Epistle to the Romans, Prof. Mead showed that according to these critical canons this letter must be severed into half a dozen documents from different authors and dates. *Romans Dissected* is a masterpiece of *ad absurdum* criticism equal in some respects to Whately's *Historic Doubts.* But while the British satire asserts an impossible proposition, *viz.,* that Napoleon Bonaparte is a myth, and is simply a dialectic *jeu d'esprit,* Prof. Mead's book announces a thesis which could produce no greater shock than that produced by scores of critics with their pronouncements of source hypotheses applied to other Biblical books. If the Pentateuch, and Isaiah, and the gospels, and Acts, — why not Romans? Moreover,

the methods pursued are in every detail parallel to those of Biblical criticism now in vogue.

"The methods to be pursued," says Mead, "will be that of a critical analysis, which, by showing that the Epistle is a composite work, written by at least four authors, each (or at least three) of them professing to be Paul, destroys the traditional conception root and branch."

Mead first addresses himself to the detection of different types of thought which prevail in various parts of Romans. He finds that the letter is the production of four different authors, which, being unknown, he designates for convenience' sake as G′, G″, JC, and CJ, according as they use the terms "God," "Jesus Christ," and "Christ Jesus."

"G′ (1, 18—2, 15; 2, 17—29; 12, 9—13, 13; 16, 17—20) portrays Christianity as an ethical institution, a spiritualized Judaism. Salvation, according to him, is gained by obedience to the Law. We find here nothing about faith of any sort as a condition of salvation. In G″ (3, 1—20; 3, 27—4, 24; 7, 7—24; 9, 6—33; 11, 1—36), on the contrary, though nothing is said about faith in Jesus, salvation is emphatically represented as a divine gift, and the appropriation of it comes through faith in God on the part of man. In JC (1, 1—17; 2, 16; 3, 21—26; 4, 25—5, 21; 9, 1—5; 10, 1—21; 15, 8—13; 16, 21—27) the prominent thought is that of justification through faith in Christ, and particularly in Christ as a vicarious sacrifice. In CJ (6, 2—7, 6; 8, 1—39; 12, 1—8; 13, 14—15, 7; 15, 14—23; 16, 1—16) the chief stress is laid on the necessity of spiritual union between the Christian and Christ, through which the life of the flesh is replaced by that of the Spirit."

In addition to these four authors, Mead finds traces of an interpolator, or redactor, R, whom he constantly appeals to, — *à la* Wellhausen, Driver, Cheyne, and Haupt, — when his processes do not "work." The illusion in these sections of Mead's book is perfect. G′ is first investigated: —

"From internal evidence we infer that G′ wrote not far from 80—90 A. D., when we may suppose the legendary influences had magnified the reputation of Jesus, so that He was idealized and held to be a great authority, though doubtless not yet regarded as superhuman. Probably, therefore, such benedictions as that of 16, 20 could hardly yet have been used; yet since R could have had no sufficient reason for interpolating it here, the most probable supposition is that this benediction had been added by some transcriber

previous to R, in order to give the letter a proper termination, and that R simply left it as he found it."

To G″ are attributed all passages in the book which refer to faith as necessary for justification, but refer this to God, and contain no references to Jesus Christ. Next he takes up JC: —

"This author represents a decidedly different type of thought from G″ or G′. He must have lived at a time when Jesus had gained a unique authority, and was regarded as in a peculiar sense the Mediator between God and man. The influence of the Old Testament is still strong, however, but discloses itself in the representation of Jesus' death as the fulfilment of the Mosaic sacrifices. We may not improbably conjecture that he wrote about 120 to 130 A. D. Like G″, JC emphasizes faith; but it is faith in Christ and His Gospel."

Next comes CJ, — the symbol which stands for the passages containing the term "Christ Jesus." Mead points out that in these parts of the epistle there is a different use of *dikaiosyne, dikaioo, dikaioma, dikaiosis,* and that CJ stresses sanctification. At some verses this theory goes to pieces, but then we have the Redactor, who "was more skilful here than usual in putting his patchwork together," "why R inserted the passage from G″ just here is mysterious," etc.

The author proceeds to compare the vocabulary of the various authors and also here finds very sharp distinctions: —

"It is instructive to compare this result with a similar analysis of Gen. 1—12, 5, which has been made by Prof. W. R. Harper. He finds the whole number of different words to be 485, of which P uses 239, and J 367. Those used exclusively by P number 118, by J 246. Therefore there are 121 common to the two. Turning now to our Epistle and comparing G′ and G″, we find that together they use 613 different words, but that only 110 are common to the two. So far as this indication goes, therefore, it speaks more decidedly for the non-identity of G′ and G″ than for that of P and J. . . .

"The foregoing observations respecting the vocabulary of the four writers are borne out when we examine the style of the several parts. G′ is preeminently oratorical, G″ argumentative, JC doctrinal, CJ emotional.

"The difference between the four writers in respect of style may be otherwise stated as follows: G′ is psychological; G″ is historical; JC is didactic; CJ is hortatory."

Prof. Mead concludes that "an impartial view of the matter must lead us to affirm that not only not the greater part, but no part of the Epistle to the Romans was written by Paul."

Our brief extracts convey to the reader no impression of the exquisite art with which Mead mimics every process and method, every trick and artifice of the higher critics. The seriousness of the discussion is so well sustained, its satire so elusive that Mead's book actually deceived a number of Biblical critics! It was first issued in German and then bore the title *"Der Roemerbrief Beurteilt und Geviertelt. Von Carl Hesedamm,"* this pseudonym being an anagram on the author's name. It was taken so seriously by German scholars that Prof. Mead was compelled to issue, in self-defense, a second edition in English "in order to prevent himself from becoming a bright and shining light in the galaxy of critical stars." He did so under the name of E. D. McRealsham, "a most appropriate and significant pseudonym since it tallied exactly with the facts." — Prof. Mead died in 1911.

If "Carl Hesedamm" robbed Paul of Romans, Prof. Klostermann proved him the author of the 119th Psalm! The article in question was printed in the *Neue Kirchliche Zeitschrift* (Erlangen and Leipsic), 1901, and was cast in the form of a "New Year's Epistle" addressed to Dr. R. Seeberg of Berlin. Its title is: *"Der 119. Psalm ein Gebet des Apostels Paulus."*

Paul the Author of the 119th Psalm.

Prof. Klostermann declares that in these days of wireless telegraphy it is the correct thing to eliminate entirely from the critical process the "wire" of tradition and to apply the purely "wireless" process of Wellhausen and his followers. We must get away from grammar, philology, history, — and "here, too," says Klostermann, with biting sarcasm, "Wellhausen has been our great pioneer, — omitting, in his *Minor Prophets,* the difficult sections." Then commences some ponderous foolery, with Latin, Greek, Hebrew, and Persian etymologies scattered over the pages. Open the *Zeitschrift* here, and you will read page after page without sensing the satire; the mimicry of the negative method is perfect: —

"But where shall we seek the origin of Isaac? If only, as in the equation Mizraim = Mestraim, we render Izchaq thus: Istachaq, we at once observe the identity with the Median Astyages, *i. e.,* Azhis dahaka = the serpent Dahaqa, — a name which the Arabs and later the Jews interpreted as dahhaq, 'the laugher.' Let me add that the mythical serpent king Dahaq, according to a Per-

sian writer, had a father, Arvendasp, *i. e.*, Abiram with Persian suffix, and a grandfather, Rebigavan, *i. e.*, Reuben, and I beg you to remember also that Abiram (Num. 16), who has an Eranian brother, Dathan, is called a son of Reuben. What immense distances do not here open up to the view of the scholar! May the coming century penetrate to their depths!" — etc., etc. After many pages of this, Klostermann approaches his major task, — that of proving the 119th Psalm a poem of St. Paul.

Let us cut out (ausschalten, — the German term for "cutting out" an electric connection) the wire of tradition and not assume that the Old Testament may contain only pre-Christian documents. Was not (?!) Hebrew the language of the early congregation, and may it not be assumed that it would add to the books of the Old Testament some production of its own spiritual experience? Why, the very arrangement of the letters in the Hebrew alphabet proves its Christian origin! Between Aleph and Tau there are two decades, each consisting of two pentades, of symbols. In the second decade, the first pentad begins with *Lamed, i. e.*, the Lunchi = Greek, Logche, the spear of Longinus, which caused water (*Mem*) and blood to flow from the side of the IXTHYS (*Nun* = fish = symbol for Christ); and the second commences with Pe, *i. e.*, (S)phoge, with aphairesis of the S, like fungus = Gr. Sphongos, the sponge which the soldier applied to the mouth (*Pe*) of the Crucified. In the first decade it is the conclusion of each pentad that is significant. At the end of the first we have the nails (*Waw*), expressly pointed out to us by the "He!" — See! Be prepared! And at the end of the second pentad the crown, (K)lil — (the following we must add in the original:) "denn der Buchstabe sieht dem nur von vorn gesehenen Kronreifen aehnlicher als der Hand (*Kof*) einer durch falsche Analogie mit der wirklichen Hand des vorhergehenden Jod erzeugten Missdeutung" — !

Now we have obtained the *Gesamtanschauung* that the Old Testament script has been revised and reduced from an earlier form by the hand of Christians. Moreover, we have proof of this in the New Testament — and now Klostermann cites the *stoicheia* of Gal. 4, 3, cf. v. 25, as evidence that the Christian had once been bound to the alphabet of the old world, whereas they now spell according to a new scheme, based on the punctuation (6, 17!!) of Jesus Christ! Now as to the 119th Psalm in particular. Here we have the alphabetical division, already recognized as edited by Christians to symbolize the crucifixion of Jesus Christ.

"A closer examination of the words of the text themselves in many places shows that it is of Christian origin. It is evident that the words (verse 83), 'I am become like a bottle in the smoke; yet do I not forget Thy statutes,' which has been a regular *crux* for the exegetes of all ages, easily yields to the explanation that Paul had fallen into the hands of a Roman centurion, and yet remained faithful (Acts 27, 1). Compare also the conditions described in verses 41—48, and we have a perfect reproduction of the feelings of Paul when, in the presence of his accuser, Tertullus, he spoke to Felix and Agrippa. Still more direct are the applications of the contents of verses 58—67 and 75—79, which depict almost in so many words the experience which Paul had in Philippi. Again, the sentiments expressed in 2 Tim. 4, 6—8 are a reflex of the contents of verses 81, 82, 123, 124 of this psalm. Compare also verse 54 with 2 Cor. 1, 9. 10. There are even verbal agreements between the Pauline epistles and this psalm; compare verse 130 with Col. 1, 9; verse 131 with 2 Cor. 6, 11; verse 136 with Phil. 3, 18."

"I have," says Klostermann in conclusion, "engaged to set forth my thesis through detailed proof, although I realize that by means of the much more rapid investigation of antiquity which our new century promises, such laborious methods will soon become antiquated. We suddenly, as it were, gain concepts on the basis of our enlightenment, and we shall not bother much about details, or about correcting the opposite, traditional view. Really, we have only one complaint to make. Modern Biblical science is still too much dependent on the wire of tradition; but in the century just begun, critical scholarship will proceed to the methods of wireless telegraphy, which I have illustrated above."

We have completed our little peregrinations through the field of higher anticriticism. Disconcerting as the *ad absurdum* argument must be to negative criticism, it affords some amusement to the believer in the integrity and authority of the Scriptural record. But there is a deeper and a very serious purpose underlying all this persiflage. There are vital questions involved, and the situation is serious. Our confidence in the Bible as a source of historical information determines our confidence in most of the teachings which we have come to recognize as the great truths of religion, and with which our spiritual life is indissolubly bound up. Hence there is much more in Whately's *Historic Doubts* and in Mead's "quartering" of Romans than a mere desire to make an opponent look foolish. The object is to destroy the presumption that faith and

reason are antagonistic, if each functions according to its true nature. And if we recognize the government of divine Providence in the discovery, in this age, of Babylonian cylinders and Greek coins which dissipate into thin air certain basic assertions of the negative higher criticism, — the very stones speaking from the ashes of forgotten chiliads to testify to the genuineness of the record, — we may recognize some worth also in the demonstration, along lines of pure dialectic, of the misuse of the critical faculty as employed in the myth- and source-hypotheses. The Sadducean critics, it is very clear, have proved far too much. Their agnosticism is based not on reason, but upon an abuse of reason.

THE THEOLOGICAL OBSERVER.

Dearth of Men in the Ministry and Fitness for Service.

Secretary E. T. Tomlinson says, in the *Watchman-Examiner*, that the dearth of men in the ministry is more apparent than it is real. He quotes statistics to show that in 1890 there was one minister to every 568 of the population, and in 1920 one to every 470. In 1890 the population of the United States was 63,000,000 and the number of ministers 111,036, while now the population is 105,000,000 and the number of ministers 220,000, the increase in population during this period having been seventy-six per cent. and the increase in ministers ninety-eight per cent.

According to such statistics it may be said that there is no greater dearth of ministers now than there was formerly. But this does not answer the whole question. We know that in our Synod there has been a shortage of men, ministers and teachers, for we have not, for a number of years, been able to supply all calls. There is no mistake about this. We also know that there is a great shortage from another view-point, namely, that of missionary opportunities. We can safely say that we could to-day place a few hundred or more men if we had them. This quite agrees with the words of Christ, which must still stand: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9, 37. 38. Let us not forget that, while missionary opportunities are ever with us, it takes from six to nine years to train a man for the work of the ministry.

But there is another fact which Secretary Tomlinson emphasizes. He says: "For men who are natural leaders, equipped for a great task, there is, as there has ever been, an unceasing and imperative demand. It is no kindness to a man who does not possess the qualifications of leadership or adequate equipment to ordain him to the Christian ministry. There are other ways of service besides the one in the

pulpit." We do not need men in the ministry who can simply "hold down the place." Truly Paul says that no more is required than "that a man be found faithful." 1 Cor. 4, 2. Very true, but God requires that such as assume the stewardship of which Paul speaks be qualified to do so. The minister should, *e. g.*, be "apt to teach" and be able "to take care of the church of God." The first qualification mentioned calls for the *necessary knowledge* — Scriptural and general knowledge — and the aptitude to impart it to others, to apply it, to use it for the benefit of man, for that is what the word *teach* means. The student preparing for the ministry cannot be too well equipped in this respect for his work; nor should he cease studying after he has been ordained. The second qualification calls for *leadership,* for Paul says a bishop should be "one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" 1 Tim. 3, 4. 5. A teacher in the Church is by virtue of his calling a leader. Lack of leadership spells inefficiency not only for the minister, but for his church as well.

The great need of ministers should not persuade us to pass men into the ministry who afterwards "cumber the ground." The Church is better off without such. FRITZ.

Is Lutheranism Reviving in Germany?

The *Flugblatt der Luther-Gesellschaft,* which has just reached us, is only a two-page leaflet, but its message is heartening to those who have since the close of the war hoped for a revival of evangelical Lutheranism in Germany. Its obverse contains a woodcut reprinted from a Luther tract of the year 1521, — the cowled monk, firmly grasping a Bible, features of intense earnestness, a coarse woodcut, yet a piece of art. Below it the following Luther words are printed: —

"I know and am assured that our Lord Jesus Christ still lives and reigns. On this knowledge and confidence I rest myself, and may not fear a thousand Popes. He that is within us is greater and mightier than he that is in the world." (Letter of April 1, 1521.)

"You must set before your eyes without any doubt or scruple the will of God regarding yourself, confidently believing that He will do great things through you. Such faith lives and moves within a personality, penetrating and transforming it throughout." (From the "Magnificat," 1521.)

"Pray for us, dear brethren, and among yourselves, that we may extend faithful hands to one another and all in one spirit remain loyal to our head, Jesus Christ." (Addressed to the Christians in Holland, etc., 1523.)

The reverse announces the purposes of the Luther Society. They are three. First of all: "Closer acquaintance with Luther!" "Many," says the leaflet, "confess Luther as the Reformer of the faith, but their knowledge does not extend beyond certain recollections of school-days; many celebrate the hero in the world of spirit, few read his

books. The Luther Society proposes to work a change. It intends to publish popular essays on Luther and his work and to reprint a selection of his most important and significant writings."

The second purpose is: "More comprehension (*Verstaendnis*) of Luther!" The stress of our times "has produced everywhere a desire for true spiritual guidance. Luther was not only the spiritual leader of the past, he is that for the present. The Luther Society endeavors to open avenues for a better comprehension of Luther as a leader of our own time. Our endeavor will be to demonstrate Luther's importance for our age and time through his attitude over against nature and art, government and society, economy and law, his influence on philosophers and poets, and to restore his keen weapons for the spiritual conflicts of our day."

The third purpose: "Loyal confession of Luther!" (*Mehr Bekenntnis zu Luther!*) "Luther's person and work cannot be comprehended unless we study it from the center of his life in the faith. Without this innermost factor of Luther's work we cannot work to-day. The Luther Society intends to guard the legacy of Lutheran piety, the Luther Bible, Luther songs, the Luther catechism, and thus prepare a way for a personal experience of his faith (*zu seinem Glaubenserlebnis*). The supernational worth of the Gospel rediscovered by him constitutes the foundation for his ecumenical significance. To render these values vivid once more and to keep them alive, the Luther Society issues a call for loyalty to Luther."

The society intends to publish a popular organ, *Luther;* a Luther year-book, containing results of scholarly research; tracts and leaflets, containing writings of the Reformer and appreciations of his work. The program calls for meetings of local chapters, annual conventions, pageants, Luther celebrations (with emphasis on the use of Bach compositions), and contributions towards the support of the Luther museum in Wittenberg. Annual dues in the United States are one dollar. Inquiries will be answered by Pfarrer Knolle in Wittenberg (Bez. Halle). Dues are made payable to the Geschaeftsstelle der Luther-Gesellschaft in Wittenberg (Bez. Halle).

We have no information concerning the Luther Society beyond that conveyed in the stray leaflet before us. How far national and cultural motives enter into the undertaking, and how far the spiritual content of Luther's message, especially in its relation to the inspired Scriptures and the doctrine of salvation by Christ alone, has been realized by the founders we shall be better able to judge as the literature of the society reaches us. GRAEBNER.

Metaphysical Healing.

The unhallowed union between Mammon and religion has produced more than one monster, but none more misshapen than the College of Divine Metaphysics (inc.), the "only school of its kind in the world that legally can give its students the title of Doctor of

Metaphysics (D. M.)." Undoubtedly, to the man who goes into the healing business the letters D. M. after his name will be worth something, not because they will suggest the august distinction of a Doctor of Metaphysics, but because they will, to the unlettered, suggest Doctor of Medicine (M. D.). As the advertisement in *Health Culture* says, with considerable frankness, "the title is of great importance."

That there never has been such an honorary degree as Doctor of Metaphysics nor any such branch of learning as Divine Metaphysics means nothing to the author of this new cult. His claims are comprehensive. The factory in which he proposes to turn out metaphysical doctors comes as an answer to humanity's need of "the metaphysical teaching that Jesus gave to the world." Booklets introductory to the course discuss Zacchaeus and Jesus at Dinner, How to Pray to Get Results, and have other titles calculated to attract the Christian searcher after an income of $200 to $1,000 per month, promised to D. M. graduates, combined with opportunities "to do an unlimited good to the glory of the Father." GRAEBNER.

The Collapse of Christian Faith in Latin America.

A complete collapse of the Christian faith in Latin America seems to be impending if certain reports from the Southern Continent convey an adequate picture of the situation. A commission of the Methodist Church which has just brought in its report declares that in all the Southern republics practically universal unbelief exists as far as modern learning has proceeded. The commission asserts that the people in each of the several countries may be roughly divided into four classes: A violent anticlerical party, many of whom carry their opposition to religion of every form; the more or less well-reasoned skeptics and atheists, who look indulgently upon religion as harmless for women and for the lower classes, but who are themselves indifferent to its claims; the "dissatisfied, if not disillusioned and groping companies of souls who soon pass on to cynicism and hardness of heart"; those whose "period of doubt and breaking away is ahead of them as they are overtaken by free education."

The report says a surprising number of the women are beginning to share the skepticism of their husbands, and that theosophy, spiritism, and similar cults are rapidly taking the place of Christianity in numerous sections. In Bolivia alone, it is claimed, three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the Church, while similar conditions prevail in practically all the sister republics.

A realistic account of religious conditions in Argentina comes from the personal observations of an anonymous writer in *The Challenge*, who tells us that the only real religion in the country is to be found in the centers where Italian emigrants gather. "It is part of my policy to be on good terms with the priests, especially in Italian

centers like this. Candidly, most of them are pretty average scoundrels, but they still wield mighty power over the Italian peasantry, and it is well to be civil to them, even if one can feel little or no respect or liking for the man." Argentina generally is described as a land of atheists; even the Protestant converts are regarded as in no way helpful in maintaining Christian standards. The people of Argentina are said to have abandoned the faith of the Cross in order to adopt that of unrestrained self-indulgence. A visit is described to a small country church in a neighborhood where the population has become thin by the rush to secure better agricultural lands: "I found the church more depressing in the interior even than it had been externally. Horribly dark (cleaning the windows would have made a good deal of difference), laden with the fumes of stale incense, and all the ornaments and decoration horribly cheap and tawdry. The stands for votive lights had apparently never been cleaned since the day they were installed; the lamp before Our Lady was dirty, and smelled horribly, and the figure itself was chipped and battered, with the once rich robes hanging in dirty rags. The altar candlesticks were tarnished and foul with drippings of wax; the altar cloth had its lace fringe discolored and torn; even the tabernacle looked cheap and common, and its gilding was worn faint and dull. Even the Figure on the Cross had its arm cracked, and the tree itself looked as if it would fall at any moment. It seemed typical of the religion of this land — Roman Catholic, but in name only."

In the *Evangelisch-Lutherisches Kirchenblatt,* published by the Brazil District of the Missouri Synod, a missionary among the Portuguese natives, Rev. R. Hasse, wrote last year: —

"It is impossible to describe the amount of superstition prevalent among these people. The depths of this mental vice are simply unfathomable. It is undeniably an offspring of hell, and we must regard it as our main obstacle. I cannot believe that even the blindest of pagans can sink to lower depths than this. And this is the work of Rome! I am absolutely convinced that Rome has forfeited her right to these people. If it was Paul's purpose to win as many people from heathenism as possible, we, too, should place no limit on our endeavors to rescue from the claws of Romanism as much as can be rescued. The hideous reality of it all was made plain to me quite recently. A consumptive girl whose end was approaching cried day and night that she was not able to die, that she had a horror of death, and although she was a faithful Catholic, no priest nor nun was able to comfort her. And, forsooth, how could they? They have denied the Son of God. The girl departed this life with screams of despair. No one who has not done missionary work among the Catholics can comprehend the mystery of iniquity as we find it there."

In spite of the decay of popular religion and of the apostasy of many into atheism, the Church still exercises great power over the political rulers. Only this year President Irigoyen of the Argentine

Republic marched at the head of a procession brilliant with military color and impressive with its array of silk hats, when a festival was celebrated in the asylum of Vincent de Paul for the consecration of a statue of St. Vincent. When at Jujuy, Argentina, an effigy of the Virgin was crowned with great pomp and ceremony, the governor of the province, Dr. Carrillo, gave a banquet to the papal nuncio at the governor's mansion. The papacy still loves its god Mauzzim, Dan. 11, 39. GRAEBNER.

The Craze of Being "Doctored."

"There was a time when the letters D. D. stood for a tangible something. To-day they mean almost nothing. Most of our cross-road parsons, not to mention the city divines (clergymen graduate into the latter class after becoming pastors of parishes in incorporated cities) are called 'doctor.' . . . It surely looks as if it is bad form these days to be a wearer of the cloth unless one possesses a doctored attachment to one's surname. . . . Occasionally a clergyman can be found who realizes the meaninglessness of such titles. The writer has in mind one of the most capable college presidents in the country, who possesses several honorary degrees, but who always refers to himself as 'Mr.' and has that prefix alone upon his calling cards. Such examples are distinctly refreshing." (H. Sheridan Baketel, M. D., in the *Northwestern Christian Advocate.*)

After all, a title will do neither the bearer nor any one else any good, if the necessary knowledge is lacking. And if that knowledge is there, the title need not be displayed. The greater men in history are known without their titles. We seldom speak of *Dr.* Luther, but the world over he is known as Luther, the Great Reformer. Who ever thinks of speaking of *"Dr.* Gladstone" or *"Dr.* Bismarck"? True greatness, says Christ, consists not in having titles, but in giving service. Matt. 20, 26—28. FRITZ.

Why and Where Should I Go to College?

From the *Advent Review and Sabbath-Herald* we take the following clipping: —

A College Education.

The *United Presbyterian,* in its issue of September 22, 1921, discusses the value of a college education and presents the following interesting statement: —

"Why should I go to college? Because of the rich material return. The president of a college in Ohio recently chose 15,142 eminent Americans without knowing the character of their training, and gives as the result of his study this: In proportion to their numbers, college-bred men have amassed great fortunes 277 times as often as non-college men; have been sent to Congress 352 times as often; to the Senate 530 times as often; have been appointed to the Supreme Court 2,027 times as often. In every 150,000 persons, those who reach eminence without elementary schooling, 1; with elementary schooling, 4; with high school, 87; with college, 800.

"Another has put it in this form: A college education multiplies the values of a life career over a high school education 9⅓, over a common school education 125, over no school education 817. A common school education increases one's chances for success 50 per cent.; a high school education increases them 300 per cent. Only 2 per cent. of our boys go to college, but that 2 per cent. furnishes 90 per cent. of the leaders in the professions and industries of America."

Discussing the kind of college to which the student should go, the editor makes these observations, to which every one appreciating the value of Christian education must heartily assent: —

"Educating people is the most dangerous thing in the world, if they are not at the same time Christianized. It is sharpening a sword that may, perchance, slip into the hands of the devil.

"Higher education does not always help to brace morals. Here is the need for church colleges. They are the dynamos of moral idealism for the nation. Secular education cannot, in the very nature of things, impart virtuous character and Christian graces. Arithmetic has no moral quality. Neither has geography, grammar, or English. There is nothing in the classics to regenerate the soul. Latin, Greek, French, are as impotent to change the character of the student as manual training. Biology is as impotent as blacksmithing. No intellectual study has moral quality. Not one will create a hatred of that which soils the soul, nor help one to keep himself unspotted from the world.

"The atmosphere of a college, the character of the teachers, the Christian ideals that rule the institution, determine character. This is the function of the Christian college. It is of the greatest importance that the intellectual culture given our children be matched by spiritual strength. Moral sentiment and spiritual force must control the intellectual power imparted."

The Right to be a Heretic, and Certain Obligations.

There can be no doubt that men have, from a worldly and civil point of view, a right to be "heretics." If a man does not believe in the divinity of Jesus, or in the atonement, or in the resurrection, there is no law of man to compel him to do so or to punish him for his refusal. Neither is there any law to forbid his preaching against those doctrines. But there is a certain law of consistency and common sense and fitness which does forbid a man who has repudiated those doctrines to remain in and preach in a church of which they are essential and fundamental principles of faith. The latest "heretic" is quoted as saying that he does not claim to be orthodox and has no desire to be, for he regards orthodoxy as a system based upon ignorance and superstition. In that he is entirely within his right. But it is not within, but outside of an orthodox church that he should say such things. To us the strangest part of it all is that the heretics should try to remain in the churches which they repudiate and should fight for places as representatives of creeds in which they no longer believe. What would be thought of a man who was an habitual liquor drinker and openly denounced abstinence, and yet insisted that he should be retained as a member and officer of a total abstinence society? A man who denies and denounces an important article of

religious belief, and yet insists upon remaining a priest of the church which is founded upon that belief, is guilty of similar self-stultification. There is plenty of room in the world for so-called "heretics." But it is outside the pulpits of the churches whose creeds they have repudiated. — *New York Tribune,* 1910.

An Ancient Code.

What is said to be the oldest known written code of laws in the world, probably antedating that of Hammurabi by at least a thousand years, has been discovered in part among the hitherto untranslated clay tablets from Nippur at the University of Pennsylvania Museum. The Hammurabi code was prepared about 2100 B. C., and was discovered about twenty years ago on a large diorite stone by French explorers.

The laws, which have been translated by Abbé Scheil of Paris, deal with responsibilities of hired servants, with trespass on farms and orchards, harboring of slaves, rentals, rights of slave women who have born children to their masters, punishment for adultery, etc. One interesting statute provides that rentals must run for three years in case a man has taken over a house the owner does not know how to manage. This is somewhat obscure and may mean that all rentals were for that term. In any event property could not lie idle or be improperly used if some one was willing to use it for public or private benefit.

In case of a slave who had born children to her master, she and the offspring were free, and if the master married the slave, the children became legitimate. In general, the laws show a high state of civilization existed when they were written. They deal with personal and property rights on a basis somewhat like that of the Deuteronomic code. It is thought possible the tablets were text-books used at the Great University of Nippur. — *Associated Press.*

Rome and Civil Marriages.

Last autumn *a Roman Catholic gentleman in Switzerland* married a Protestant. Before giving his benediction at the religious ceremony the curé demanded that the lady should be baptized in the Roman Church. On her energetic refusal the priest tried to prevent recognition of the civil marriage which had already taken place.

A few months later, when the federal census was taken, the census officer placed opposite Mme. ——'s name the word "Concubine." The census paper was signed by the local civil authorities without reading it, but at the office of the prefecture a friend of M. —— noticed it, and drew his attention to it. On investigation the census officer's defense was that the Roman Church recognized only religious marriages. Under threat of taking the case to Berne, he withdrew his illegal action. But the priest has put the couple under the ban.

Record of Christian Work.

A Hint for Our Work in South America.

The *Northwestern Christian Advocate* has the following item in its issue of December, 1921: —

"An interesting matter was brought out by the fact of German emigration to South America. They are going there by the tens of thousands. The statement was made by Bishop Oldham that not less than 10,000,000 Germans would perforce leave Germany for other lands, and South America seems to be the haven of refuge. Bishops Nuelsen and Oldham were directed to give this matter close attention and work out, if possible, some plan to provide these increasing German colonies evangelical preaching."

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Proceedings of the Twenty-seventh Convention of the Southern District. 16 pages, 5¾×8¾. 8 cts.

Proceedings of the First Convention of the Colorado District. 64 pages, 5¾×8¾. 30 cts.

Verhandlungen der neunundvierzigsten Jahresversammlung des Oestlichen Distrikts. 72 pages, 5¾×8¾. 33 cts.

Verhandlungen der dritten Jahresversammlung des Nord-Wisconsin-Distrikts. 23 pages, 5¾×8¾. 13 cts.

Verhandlungen der zehnten Versammlung des Atlantischen Distrikts. 47 pages, 5¾×8¾. 23 cts.

The Proceedings of a new district, the *Colorado District*, have entered the list of our Synodical Reports. The report shows that the new District conducts its meetings along the line of our other Districts, as has been customary since the organization of Synod, nearly seventy-five years ago. A doctrinal paper on "Die seligmachende Gnade Gottes" (Saving Grace) by Pastor Theo. Hoyer has been printed. Doctrinal discussions should always be given due consideration at our synodical conventions. Since our Synod has grown to be a very large body, its business matters have become so many and so varied that there is danger that these will crowd out the doctrinal discussions at the conventions. God help us to ward off this danger; for if our Church shall continue to do her work in accordance with the Master's will, our church structure must be built upon the doctrinal foundation of the Scriptures. Often much unnecessary time is consumed in the discussion of business matters. We must learn to transact our business in a businesslike way. Especially is much time lost in the opening sessions. Without a good chairman, who systematically arranges the business program, who understands governing a convention by approved parliamentary practise, and who knows how to save time without cutting off necessary discussions on important matters, a convention cannot work well and will lose much valuable time. — The following resolution was adopted by the Colorado District: "To commemorate the fiftieth anniversary of sound

Lutheranism in the State of Colorado and also the seventy-fifth anniversary of our Synod in connection with our District convention next year (1922)."

The Proceedings of the *Eastern District* prints a German paper on "Der Hausgottesdienst" (The Family Altar) by Pastor J. Sohn. The essayist deplores that the family altar is not found in all our Christian homes, and gives the reasons why it should be reared and maintained in every home. He could, however, not finish the reading of his paper, because, as a note of the secretary says, a lively discussion on the subject consumed much time, and many pressing business matters demanded that the reading of the essay be discontinued. The Lord willing, the remaining portion will be read at the next convention.

The Proceedings of the *North Wisconsin District* omits the doctrinal paper, because it was ordered printed in a separate issue, the District promising to pay for a thousand copies. We reviewed it in the November issue (page 348).

The Proceedings of the *Atlantic District* contains a paper on "Die Kindertaufe" (Infant Baptism) by Dr. J. N. H. Jahn. He proves the practise of Infant Baptism from Scriptures and from history and the value of Baptism as a means of grace.

All the printed reports contain the usual business transactions, mission-reports, etc.

An essay on the "Office of a Bishop," which was written by the sainted Pastor J. F. Reinhardt, was prepared for the convention of the *Southern District* and read by Pastor H. Reuter. It is not contained in the printed Proceedings. FRITZ.

Kinder- und Jugendliteratur. Juvenile Literature. With complete index. Reprinted from the Catalog of Concordia Publishing House 1921–1922, pp. 469—531. Free for the asking.

In a foreword the Juvenile Literature Committee says: "In its report to the Detroit Convention of 1920 the Juvenile Literature Board announced its intention to select, from its list of approved juveniles, libraries for parochial schools, Sunday-schools, and young people's societies, graded in price from $25 to $100. These libraries, it was thought, would prove a great convenience to the buying public, since the task of the individual pastor, teacher, or committee of selecting from our growing list of titles the books suitable for a school or society would thereby be reduced to the making of a choice between the various libraries recommended by the Literature Board.

"The synodical committee which prepared the resolutions on juvenile matters approved of the suggestion, and urged pastors and congregations to cooperate in the purchase of such libraries. This recommendation was approved by Synod. The Juvenile Literature Board herewith offers, to begin with, five such libraries."

Many books are listed in the catalog, in addition to the library collections; they can all be purchased separately. They are graded for the various ages of children. Solomon says: "Of making many books there is no end." This is especially true in our day, when the printing-press has

flooded the book market with all kinds of books, good and bad. What shall the young read? This problem has been solved by the time-consuming and painstaking labors of our Juvenile Literature Board. Books for all ages and intelligence by many authors and on various subjects — biography, natural science, travels, literature, prose and poetry, history and fiction — are here offered in German and in English. Pastors and teachers ought to have this list, study it, and recommend the books to the children of their churches and schools. FRITZ.

Outlines for the Study of Bible History in the Upper Grades, with the Bible as Text-Book. Compiled by *R. A. Mangelsdorf*. 4 pages. Single copies, 4 cts.; per dozen, 30 cts.; per hundred, $2.00, plus postage.

Every Christian ought to know his Bible. This being true, the children ought to be made thoroughly acquainted with the Bible in our Christian schools. If we hold that the Christian should later in life read his Bible daily, then the child at school ought to be taught this, not only by precept, but by the actual handling and studying of the Bible. In the upper grades the Bible may well — we believe that it should — be used as a text-book instead of the usual "Bible Histories." This is the purpose of Mr. Mangelsdorf's outline-course of Bible study. We believe that he has rendered a service to the pastors and teachers of our schools, not only by emphasizing the use of the Bible in the schoolroom, but also by supplying the material for a two-years' course. FRITZ.

Faith-Cure. The Practise Sometimes Miscalled "Divine Healing." A Study of Its Methods and an Appraisal of Its Claims. *Th. Graebner*. Concordia Seminary, St. Louis, Mo. 36 pages, 5¼×7½. 10 cts.

This tract was originally published in the *Lutheran Witness* in a series of articles. These so thoroughly covered the ground and were so well written that our Publishing House was requested to get them out in tract form for general distribution and for reference in later years when our pastors and people, again confronted by the faith-cure problem, will desire to have such a treatise at hand. And why not put a tract like this into the hands of our Bible classes and young people's societies for reading and for discussion? "An ounce of prevention is worth a pound of cure." "To be forewarned is to be forearmed." Enough said! FRITZ.

Concordia Seminary Stationery Co., St. Louis: —

The Pastor as Student and Literary Worker. Lectures delivered at Concordia Seminary, St. Louis, by *Th. Graebner*. Cloth. 154 pages, 5¾×8¼. $1.60. Order from Concordia Seminary Stationery Co., Concordia Seminary, St. Louis.*

"These lectures," says the author in his prefatory note, "were delivered to the students of Concordia Seminary at various times since 1916. . . . Attendance on these lectures was not obligatory, and the author will long

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* Cash with order. Those unable to remit at once may order from author.

remember the interest which the class manifested to the end of the course. Mainly at their request these lectures are now given to the printer."

The author originally published this book for the use of his students at the Seminary, but upon urgent request he gave permission that it be sold in the open market. We are pleased to give it space in our review columns. The book is the result of years of labor and experience, was written for a specific purpose, and supplies a real need. It is immensely practical throughout. Many a pastor will perhaps find himself well represented in "Hans Dampf" in the prolog, and no doubt will profit by the author's friendly advice. The book has three parts: "Scholarship," "The Preacher as Student," "The Mechanics of Authorship." The chapters on scholarship, the theological library, books, reading courses, and filing systems, together with many other subjects, make very profitable reading. From the long list of subjects we quote the following: Efficiency through knowledge, reading with a purpose, the art of rapid reading, relative value of culture, love of books and its perils, university learning, Christian scholarship defined, the best commentaries, best church histories, conference library, a suggested $100 library, how to keep the mind young, value of system, study of English, novel-reading, how to read periodicals and what to do with them when read, the vertical file, *index rerum*, acquiring a vocabulary, writing for the newspaper, gathering material, preparing the manuscript for the printer.

Our young pastors will do well to purchase this book, and the older pastors need not disdain it. FRITZ.

Ueber die Kindertaufe. *Pastor Th. Reuter.* Zwickau (Sachsen). Verlag des Schriftenvereins (C. Klaerner), 1921. 38 pages, 5¾×8¾. 20 cts.

A subject which is of the greatest interest not only to every Christian, but also to pastors, especially where they must meet representatives of the Reformed sects, is here treated by Pastor Reuter of the Saxon Free Church. We have rarely seen the argument for the antiquity and Scriptural basis of infant baptism brought out with such force and so convincingly as here. The author makes good his thesis that Holy Baptism is the means of grace ordained by God for bringing children to faith and salvation. GRAEBNER.

Lutheran Book Concern, Columbus, O.: —

The Lord Thy Healer. A Book of Devotion for the Use of Pastors when Visiting the Sick. *Rev. J. Sheatsley.* Cloth. 270 pages, 4½×6½. $1.50. Order from Concordia Publishing House, St. Louis, Mo.

This handy and helpful companion of the pastor on his sick calls is divided into six parts: Practical Suggestions for the Pastor before Calling upon the Distressed; Lessons for the Bodily Sick; Lessons for the Spiritually Sick; General Lessons; Lessons Adapted to the Church Festivals; and a form each for Emergency Baptism and for the Communion of the Sick. Each devotional exercise, grouped under a fitting title, is introduced by carefully selected Scripture-readings, which are followed by a stanza of some well-known hymn, a general exposition of the Scripture-passages, and a prayer in accord with the texts. In selecting the texts the author has provided for every case of bodily and spiritual distress, so that the pastor

has at his disposal an excellent collection of precious Bible-truths easily applied to the afflicted. Both the plan and the contents of this book recommend it to the busy and conscientious *Seelenhirte* who is looking for new suggestions in applying the old lessons of God's Word. MUELLER.

Augustana Book Concern, Rock Island, Ill.: —

The Missionary Calendar of the Augustana Foreign Missionary Society. Vol. I. Edited by the Educational Committee of the Augustana Foreign Missionary Society. 144 pages, 5×7½. 65 cts.

This well-printed booklet, the first of a projected series to be published by the Foreign Mission Society of the Swedish Synod, contains brief essays on many mission-topics. The half-tone illustrations are excellent.

GRAEBNER.

The Sunday-school Times Co., Philadelphia, Pa.: —

Amurru. The Home of the Northern Semites. *Albert T. Clay, Ph. D.* 217 pages, 6×8¾. $1.25.

In the subtitle this book announces itself as "a study showing that the religion and culture of Israel are not of Babylonian origin." It is high-powered scientific polemics directed against the school of critics known generally as the Pan-Babylonian or Astral-mythological School. Professor Clay's introductory remarks contain a summary of the Pan-Babylonian position. Professor Winckler, of Berlin, believes that the patriarchs, as well as Saul and David, are mythological personages, that Abraham was a moon-god (the 318 men who were his allies being the 318 days of the year when the moon is visible), that Jacob, too, was a lunar deity. Professor Zimmern, of Leipzig, identified Jehovah with Marduk, and later Marduk with Christ. "Ashurbanipal, as a 'penitent expiator,' gave rise to the story of His weeping over Jerusalem and His agony in the garden." Dr. Alfred Jeremias, of Leipzig, holds that the twelve sons of Jacob represent signs of the zodiac. Professor Jensen, of Marburg, finds the origin of the Biblical characters of Abraham down to Christ, including John the Baptist, in this Babylonian collection of sun-myths. The gospels he calls "Mythographs." Pan-Babylonianism has off-shoots in England and America, nourished especially through Gunkel's commentaries, and it is Dr. Clay's purpose to examine the foundation of the structure. He challenges the entire position of the critics, asserting that there is not only an utter lack of data upon which these astral theories rest, nor an iota of evidence to discredit the story of Israel's origin, but that the inhabitants of Western Asia in Abraham's time are represented by the critics as uncivilized nomads simply because "their theories demand such conclusions."

The Pan-Babylonian premise is that the Semites originated in Babylonia and later settled in Syria, and that for this reason Babylonian myths must be discoverable in the religion of the Old Testament. Those who refuse to accept this position are accused by Gunkel of being "possessed with anxious piety in a sad combination with a pitiful lack of culture."

Dr. Clay now proceeds to throw the cold light of archeological study on the Pan-Babylonian assumption. He proceeds to show that neither in Babylonia nor in Palestine do the excavations show any Babylonian in-

fluence in the early period of Israelitish history. Launching into his subject proper, he demonstrates that "an ancient Semitic people, with a not inconsiderable civilization, lived in Amurru prior to the time of Abraham." Amurru is the land of the Amorites, which includes Palestine and Syria. The various myths which the critics regard as importations from Babylon are next taken up. One chapter is devoted to the Creation Story and evidence presented to show that in the Babylonian account there is a Semitic tradition coming from the West (and not in reverse order), and a Sumerian myth, united into one cosmology. The Sabbath is regarded by some writers as "essentially of Babylonian origin." Dr. Clay proves that the Babylonians did not observe a day in every seven, and that the Babylonian *shabattum* was the fifteenth day of each month and not the Hebrew Sabbath. The Deluge Story, from internal and etymological evidence, is connected with a West Semitic (Amurru) narrative, which is parent also to the Babylonian version.

So far the arguments of Dr. Clay can be readily followed by the layman in Assyriology. Part two of the book is devoted to a detailed, sometimes highly technical, linguistic discussion of the thesis that the Semitic Babylonians were originally Western Semites, and that, hence, the religion and culture of Israel are not of Babylonian origin. There are appendices devoted to the identification of Ur of the Chaldees, the etymology of "Jerusalem" and of "Sargon," and the pronunciation of "Yahweh."

The book reveals a conservative scientific spirit, a great mastery of philological and archeological detail, and a fine honesty, which is especially evident in the treatment of identifications which speak *for* the author's main contention.

What Do the Prophets Say? *C. I. Scofield, D. D.* 188 pages, 5×7½.

The author says page 79: "The present age, in other words, is a *parenthesis* in the prophetic order, and was hidden from the Old Testament prophets. They saw 'the sufferings of Christ and the glories that should follow' confused in one horizon (1 Pet. 1, 10—12)." If this thought had been consistently followed out, and the perspective of prophecy recognized, which in countless instances views future events without reference to the intervals of time, this book would have supplied a different answer to the question on its title-page. Considered in detail, its propositions are tenable only if the principle of context is consistently violated. Of this there are numerous instances in every chapter. That the Church of Christ stands in no relation to the "Day of the Lord" (distinguished from the "Day of Christ" by Dispensationalists) is proved by pointing to texts which call that day "a day of darkness and not light," whereas the believers are termed "sons of light," not of darkness (1 Thess. 5, 1—8)! The Day of the Lord is a "day of wrath"; but "God hath not appointed us to wrath" (1 Thess. 5, 9)! Aside from other considerations, the context (chapter 4), which identifies the Day of the Lord with the final salvation of believers, should have prevented this separation of elements which plainly refer to the same event. By a similar *tour de force* Rom. 8, 18—23 and even Heb. 2, 1—13 and the letters to the seven churches, Rev. 2 ff., are referred to the millennium. With a complete ignoring of the context, Acts 15, 16, 17

(cf. Amos 9, 11) is referred to the millennial age (pp. 48. 174). That the "great tribulation" is "never mentioned in connection with the first resurrection" is an assertion based on the chiliastic distinction between the first and second resurrection, and is moreover contradicted by a comparison of Matt. 24, 21 (the "tribulation") with v. 44 and chap. 25, 31, passages which can be understood only if the resurrection of all the dead is understood to precede the judgment there described. The interpretation of the Gog and Magog passages in Ezekiel and Revelation, as prophecies of an invasion of the Holy Land under Russian leadership (p. 157), is based on the discredited etymology of A. C. Gaebelein and J. M. Gray. The "rapture" of the Church, caught up "to meet the Lord in the air" (1 Thess. 4, 14—17), is placed before the "tribulation" (p. 165), once more in contradiction to the context, which leaves no room for a subsequent tribulation *of the saints* (Matt. 24) or of the nations, of which none will escape (1 Thess. 5, 3). Finally, the picture (p. 168) of the millennium as an age in which the "inflexible demand for a just dealing will be enforced by a resistless power," — Ps. 72 is here referred to the millennial age! — when converts will "become innumerable," is repugnant to the Christian conception of Christ's rule, whether of the Church or of the nations, and contradicts the very spirit of the Gospel.

The Coming Day. *Ford C. Ottman.* 79 pages, 4×6.

Another book on the second coming of Christ written from the dispensationalist standpoint. That the phrase "Day of the Lord" refers to a period still future at the present time is a proposition which cannot be upheld, since the Gospel-age is undoubtedly referred to by this term in such passages as Joel 3, 28 ff. Elsewhere the expression refers not to a period at all, but to the Day of Judgment, both usages sometimes running through the same context. Yet on the assumption that the "Day of the Lord" is a period still future the entire dispensationalist doctrine is built up (p. 50). The violation of exegesis by which such results are obtained is realized when one sees Ps. 2 quoted (pp. 54. 64) as a reference to the millennium. Rev. Ottman's book is a convenient summary of the chiliastic doctrine as developed by the dispensationalists.

Die Welt des Jenseits. Blicke in das Reich der Geister. Herausgegeben von *D. Martin Hennig.* 1920. Agentur des Rauhen Hauses, Verlag Hamburg 26. 112 pages, 5×7.

This fascinating little brochure treats heaven and hell, communion with the dead, and relative subjects, touching the field of the occult at many points. There is a wealth of information and of suggestion in these chapters. The consonance of eternal punishment with divine love, the unsolved riddles of occultism (levitation), the meaning of Saul's visit to the witch of Endor, Plato's doctrine of the transmigration, the effect of the transmigration doctrine on the mind of Asia, Eddyism, Schopenhauer, Wagner's music, dreams and somnambulism, clairvoyance, clairvoyance as related to Roentgen-rays and radium, — these and other subjects are treated, sometimes in detail, sometimes sketchily, never uninterestingly. The position of the editor (the chapters are by various authors) is that of a conservative Christian. GRAEBNER.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. FEBRUARY, 1922. No. 2.

The "Angel of the Lord" in the Old Testament.

PAUL E. KRETZMANN, PH. D., St. Louis, Mo.

The doctrine of the "Angel of Jehovah" (*malak Jehovah*, also called *malak ha Elohim*) is one of the most important and, in a way, also most difficult points in the Old Testament, on which, moreover, even from the time of the early Church, there have been two diametrical views.

The first class of commentators and dogmaticians holds that the *malak* is a mere created angel, in whom Jehovah is and of whom God makes use as the instrument and organ of His self-manifestation. This view was held by the ancient synagog, not only as a matter of course, but also as a matter of policy. In a way, it is not surprising, either, that the *Clementine Homilies* understood the term in this manner. The same idea is held by Augustine, by Jerome, and by Gregory the Great, and defended outright by Theodore and Theodoret. It has found the general approval of the Catholic theologians under the influence of their view of the adoration of angels. It is accepted by the Socinians, Arminians, and Rationalists, from their opposition to the Church doctrine of the Trinity. Individual teachers who have held out for the idea that the Angel of Jehovah is a created being are Grotius, Calixtus, and others, in post-Reformation times, and Steudel, Hofmann, Baumgarten, Kurtz, Tholuck, and even, though not so decidedly, Delitzsch, in the last century.

The second view is that the Angel of Jehovah is a self-representation of Jehovah, the second person of the Godhead, as He manifested Himself at various times in the Old Testament. This view was held by most of the Greek Fathers, by Justin Martyr, Irenaeus, Tertullian, Cyprian, and Eusebius. The Lutheran theologians, as one might expect, were decidedly in favor of this ex-

planation, and in modern times it has found further staunch defenders in Hengstenberg, Keil, Lange, Nitzsch, Beck, Haevernick, Ebrard, Wordsworth, Candlish, and others.

It is our aim to show herewith that the second view only is tenable on the basis of the clear words of the Bible. Let us examine the chief passages which come into consideration in their chronological order, to remove, from the start, every semblance of a systematic compilation on the basis of a preconceived notion.

The first passage is Gen. 16, 7—13, in the story of Hagar in the wilderness. It is related there that the Angel of Jehovah found her at a spring of water and promptly proceeded to question her regarding her presence in that place. It is plainly stated that the Angel, without a special divine command, on His own initiative, bade Hagar return to her mistress, that He not only promised her a son, but also a posterity which could not be numbered for multitude. So emphatically did the essence of God appear at this time that the text distinctly states: "And she called the name of Jehovah who spoke with her, Thou, God, seest me!" Thus the Angel of Jehovah is plainly identified with Jehovah Himself.

Two chapters later the story of the visit of three men to Abraham is told, Gen. 18, 2. 17. 20—33. Of these three, two are unmistakably distinguished as ordinary angels, chap. 19, 1, while the third is just as clearly shown to be and spoken of as Jehovah. But in the next chapter, 19, 24, a distinction is clearly made between Jehovah who directed the destruction of Sodom and Gomorrah, and Jehovah in heaven. "And Jehovah caused to rain upon Sodom and Gomorrah brimstone and fire from Jehovah out of the heavens." In the entire passage a distinction is clearly observed between ordinary created angels and the One who, though in the form of an angel, yet possessed and made use of divine authority.

In the second appearance to Hagar, after her expulsion with Ishmael, we read that the Angel of God (*malak Elohim*) called down from heaven, bidding her not to fear, since *God* had heard the voice of the boy. But immediately afterward, without change of scene, we are told: "And God opened her eyes." Again a clear case of identifying God with the Angel of God.

In the story of Isaac's sacrifice every phrase of the Angel's call to Abraham is significant. It was the Angel of Jehovah who was speaking, chap. 22, 11. 12. And yet He says: "For now I know that thou fearest God, and not hast thou spared thy son, thine only

one, *for My sake.*" A mere angel could not have spoken so boldly and assumed such divine authority without being called to order.

The last vestige of doubt is removed in the story of Jacob in Mesopotamia. Gen. 31, 11—13. For there Jacob tells his wives: "The Angel of God said to me in a dream, ... I am the God of Bethel." During Jacob's return trip he wrestled with an angel, "the Angel," as the prophet has it, Hos. 12, 5; yet he himself states: "I have seen God face to face." The same patriarch again identifies God and this singular Angel, when he says, in his blessing of Joseph: "God, before whom my fathers Abraham and Isaac did walk ..., the Angel which redeemed me from all evil, bless the lads." Gen. 48, 16. Although he has a different name, it is the same subject which he uses for the verb.

In the story of the burning bush, Ex. 3, 2 ff., it is distinctly said that the Angel of Jehovah appeared to Moses in the bush. But immediately afterward we are told: "And Jehovah saw that he turned to see, and called to him God from the midst of the burning bush." The conclusion of the identity of Jehovah and the Angel of Jehovah is inevitable. — Of the Angel of God, who went before the army of Israel, Ex. 14, 12, it is unmistakably said that He was the Lord Himself, preceding them in a pillar of a cloud by day, and by night in a pillar of fire, Ex. 13, 21. Cf. also Ex. 23, 20—23; 32, 34. That this Angel of Jehovah was Jehovah Himself, and that Moses very properly addressed his appeal directly to Jehovah, Ex. 33, 15. 16, appears from Is. 63, 9, where we read: "The Angel of His Presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." — The Angel of Jehovah, who stood in Balaam's way when he went to obey the summons of the Moabite king, Num. 22, 22—35, was Jehovah Himself, for He, in His own right and authority, gives the command: "Go with the men; but only the word that I shall speak unto thee, that thou shalt speak," v. 35, a word which Balaam himself ascribes to God, v. 38.

The same fact, however, of the identity of the Angel of Jehovah and Jehovah Himself appears after the time of Moses as well. Omitting, for the purposes of the present discussion, Josh. 5, 13—15, although its similarity to the call of Moses is very marked, we call attention to Judg. 2, 1—4, where the Angel of Jehovah addresses the children of Israel, ascribing to Himself the making of the covenant as well as other promises which could only have been made by God. In the story of Gideon also, Judg. 6, 11. 13. 16,

it is stated first that the Angel of Jehovah came to Gideon. Immediately afterward, however, Gideon addresses Him as Lord, and the text relates that Jehovah answered. Another, even more notable instance, is that of the appearance to Manoah, Judg. 13, 3—23. It is plainly stated there of the Angel of the Lord, not only that He bore the name "Wonder," Is. 9, 6, but also that Manoah identified the Angel of Jehovah with God Himself, v. 22.

This does not by any means exhaust the list of Old Testament passages, which could rather be augmented by a considerable additional number from the later historical books and from the prophets. But the list, with its brief annotations is surely large enough to convince every unprejudiced Bible scholar of the fact that the Angel of Jehovah in the Old Testament was not a mere created angel, but is to be identified with Jehovah and, therefore, in a way, with God Himself, since the second person of the Godhead is united with the Father in one indissoluble essence. He is properly called, not only Jehovah, but also God, Gen. 32, 29—31; Hos. 12, 4. 5, and divine attributes, divine works, and divine worship are ascribed to Him. And it may be added that the Angel of Jehovah is none other than the *Logos,* who is with God from eternity, being made flesh in the person of Jesus Christ, John 1, 1—14. (Cp. Lange-Schaff, *Genesis,* 386—391; Keil, *Genesis,* 134 to 139; Hoenecke, *Dogmatik,* 2, 157—162; *Syn. Ber., Westl. Distr.,* 1909, 14—24.)

Christian Simple-Mindedness of an Illustrious Father of Revolutionary Days.

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After the death of John Jay of Bedford, Westchester County, N. Y., in 1829, at the ripe age of eighty-four years, a manuscript prayer was found among his papers, which sets forth his devout character in a strong light. It reads in part: —

A Prayer.

"Most merciful Father! who desirest not the death of a sinner, but wilt have all men to be saved and to come to the knowledge of the truth, give me grace so to draw nigh unto Thee as that Thou wilt condescend to draw nigh unto me; and enable me to offer unto Thee, through Thy beloved Son, supplications and thanksgivings acceptably.

"I thank Thee for my creation, and for causing me to be born in a time and land blessed with the light of Thy holy Gospel. I thank Thee for the excellent parents Thou didst give me, and for prolonging their loves and affections for me to a good old age. I thank Thee for the education, good examples, and counsels wherewith Thou hast favored me; and for the competent provision Thou hast always made for me as to the things of this world. I thank Thee for preserving me through the dangers, troubles, and sicknesses I have experienced, for Thy long-continued patience with me, and for the manifold blessings, spiritual and temporal, which Thou hast vouchsafed unto me. I thank Thee for my children, for Thy kind providence over them, for their doing and promising to do well, and for the comforts which through them I receive from Thy goodness.

"Above all I thank Thee for Thy mercy to our fallen race, as declared in Thy holy Gospel by Thy beloved Son, 'who gave Himself a ransom for all.' I thank Thee for the gift of Thy Holy Spirit, and for Thy goodness in encouraging us all to ask it. I thank Thee for the hope of remission of sins, of regeneration, and of life and happiness everlasting, through the merits and intercession of our Savior. I thank Thee for having admitted me into the covenant of this grace and mercy by Baptism; for reminding me of its duties and privileges, and for the influences of Thy Holy Spirit with which Thou hast favored me.

"Enable me, merciful Father, to understand Thy holy Gospel aright, and to distinguish the doctrines thereof from erroneous expositions of them; and bless me with that fear of offending Thee which is the beginning of wisdom. Let Thy Holy Spirit purify and unite me to my Savior forever, and enable me to cleave unto Him as unto my very life, as indeed He is. Perfect and confirm my faith, my trust, and hope of salvation in Him and in Him only. Wean me from undue and unseasonable attachments and attentions to the things of this transitory world, and raise my thoughts, desires, and affections continually unto Thee, and to the blessings of the better and eternal world which is to succeed this."

After proceeding at great length with further petitions somewhat in the style of Starck's prayers, with a redundancy of expression, he concludes: "Give me grace to meditate with faith and gratitude on Thy kind and redeeming love all the days of my life. When Thou shalt call me hence, be with me in the hour of death, and bless me with the full assurance of faith and hope, that 'I may fear no evil.'"

In his will the same simple faith shines forth. Before entering upon the disposition of his earthly affairs, he feels it incumbent upon him to make a declaration of his chief concern: "Unto Him who is the Author of all good I render sincere and humble thanks for the manifold and unmerited blessings, and especially for our redemption and salvation by His beloved Son.... Blessed be His holy name!" "I would have my funeral decent, but not ostentatious. No scarfs — no rings. Instead thereof I give two hundred dollars to any one poor deserving widow or orphan of the town, whom my children shall select."

Jay's family was of Huguenot extraction. His ancestors were among those so cruelly driven from their native land by the revocation of the Edict of Nantes in 1685. They found an asylum in England. In writing the narrative of this exile for his children, Jay prefaces it by remarks pertinent to-day as well as then: "My faith in the generality of historical relations of every kind has been gradually declining for these thirty years. On various occasions I have seen accounts of events and affairs which I knew to be incorrect. Not a few of the common and current opinions respecting public men and public transactions are common and current mistakes, designedly countenanced by demagogs to promote partisan or personal purposes. The time, however, will most certainly come when the world and all that therein is will be purified in a refiner's fire. It will then be of little importance to us whether our ancestors were splendid or obscure, and whether events and characters have been truly or partially represented, or not represented at all." We can understand what he means when he writes to Gouverneur Morris: "For my part, I believe there neither is, nor will be, more than *one* history free from error."

Without show and false pride he then sets down the family tradition of their history. Before the outbreak of the persecution in 1685 a forebear of his had sent his son Augustus to England and then to Africa. Returning to his native Rochelle, Augustus found that his family had fled to England, and he himself made his escape to South Carolina; from there he gravitated to New York, where he found other Huguenots settled at New Rochelle. Of these who had left so much behind (Mark 10, 29) Jay remarks: "The beneficent care of Heaven appears to have been evidently and remarkably extended to all those persecuted exiles. Strange as it may seem, I never heard of one of them who asked or received alms. The number of refugees who settled here was considerable. They

did not disperse or settle in different parts of the country, but formed three societies or congregations; one in the city of New York, another at the Paltz, and the third at a town which they purchased and called New Rochelle. At New Rochelle they built two churches and lived in great tranquillity; none of them became rich, but they all lived comfortably."

While this might so far seem to be but the reflections of an aging man, there are abundant indications that they were long harbored even in the days of strong and fiery manhood. Jay was one of a restricted number of important and influential men in the formative period of our country. He threw in his lot with the patriots from the very beginning. His address to the people of Great Britain, translated into German by resolution of Congress, was declared by Jefferson "to be a production certainly of the finest pen in America." He was one of the commissioners to conclude the peace treaty with England in 1782. It was owing to his firmness and boldness that America became entirely independent; for he refused to treat with any nation on any but an equal footing. He was appointed first Chief Justice of the Supreme Court. He was nominated for Governor of New York State, elected by a majority of votes, but counted out — even then such things were possible. During his absence in England on a mission, without his knowledge, he was elected governor and served. Yet a school history will have hardly more than a mere mention of his name in connection with the Jay Treaty. Against so melancholy an aspect of fleeting human fame Jay was consciously fortified; for he writes, even in an early period of his career: "I have long been convinced that human fame was a bubble which, whether swelled by the breath of the wise, the good, the ignorant, or malicious, must burst with the globe we inhabit."

In writing to a friend in the critical year 1776, "that twenty-seven tons of powder, some saltpeter, and 300 arms have arrived, and we hear . . . of five tons of powder have arrived safe at North Carolina," he does not hesitate to insert thoughts of a more serious nature: "It gives me consolation to reflect that the human race are immortal, that my parents and friends will be divided from me only by a curtain which will soon be drawn up, and that our great and benevolent Creator will (if I please) be my guide through this vale of tears to our eternal and blessed habitation."

This is only one of many quotations showing that Jay throughout life was governed by regard for eternal verities — *Ewigkeits-*

gedanken. It stayed his mind in the passionate conflicts of party strife in his country's early career.

The writer can think back intelligently to the Hayes-Tilden controversy of 1876, and, of course, to all national campaigns since then, but he has a lively sensation in reading over the story of the Jay Treaty that the outbursts of partisan animosity then surpassed anything similar since that time. Washington's great authority barely sufficed to weather the storm; Hamilton, defending the treaty in public, was struck by a thrown missile; Jay was burned in effigy, and the want of a guillotine was lamented in solemn resolution. During all this turmoil Jay defended neither himself nor the treaty. "In the mean time I must do as many others have done before me — that is, regretting the depravity of some and the ignorance of a much greater number, bear with composure and fortitude the effects of each," he wrote.

The induction of an Episcopal minister in his town of Bedford called forth Jay's protest against the presumptuous claims of that denomination in regard to the power of the bishop. In a long letter to Trinity Corporation of New York City he protests against one of the prayers used in the Office of Induction: "'O holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world.' — This is not the promise literally, but the promise paraphrased and expounded. The promise of our Savior is: 'And lo, I am with you alway, even unto the end of the world.' To what description of persons does the promise extend? is the question.... They who made the above paraphrase answer that it intends and extends to 'the ministers of apostolic succession.'... It follows ... that our bishops and clergy offer up their prayer with the understanding that the gracious promise mentioned in it is confined to Episcopalian ministers, and therefore excludes the ministers of all other denominations of Christians. Who is there among us that can be prepared to declare, in solemn prayer, and in such positive and unqualified terms, that none but Episcopalian ministers have any part or lot in this important promise? Who is there that can be certain that the apostles, as to that promise, were not considered as the representatives of all who should become sincere and pious converts to, and believers in, the doctrines which they were sent to publish and to teach?... Great, indeed, must be the confidence and hardihood of those advocates of this construction of the promise who can, without hesitation, deny that our blessed Re-

deemer was with those non-Episcopalian ministers and congregations amounting to several hundred thousands who for His sake endured all the varieties and rigors of persecution. If the great Captain of our Salvation was not with them, how and by whom were they enabled to meet and sustain such trials so firmly, to resist the adversary so resolutely, and to fight the good fight of faith so triumphantly?"

In less than twelve months after his retirement from public life, he lost his faithful wife. Immediately on perceiving that the spirit had taken its flight, he led his children into an adjoining room, and read to them the fifteenth chapter of First Corinthians.

Yet he was no stoic. Writing a short time after this to a correspondent, he says: "I flatter myself that this is the last inn at which I am to stop in my journey through life.... Do not conclude from this that I am without cares and anxieties.... The truth is that, although in numerous respects I have abundant reason to be thankful, yet in others I experience the necessity of patience and resignation."

In later years Jay was instrumental in forming the American Bible Society, and was its second president. The lengthy annual addresses from his pen breathe a childlike, simple faith; they certainly would disqualify him for a chair in one of our modern schools of "theology." Speaking of certain commentators of his time, he says: "It seems they do not recollect that no man can explain what no man can understand. Those mysteries were revealed to our faith, to be believed on the credit of divine authority; and were not addressed to our mental abilities for explication."

When desired by Gouverneur Morris in 1813 to act as sponsor for his infant son, he declined by facetiously stating that he expected soon to move to a distant country, where he should not be in a capacity to attend to persons or things here.

Every morning the family of Jay, including the domestics, were summoned to prayer, and the call was repeated precisely at 9 at night, when he read to them a chapter in the Bible and concluded with a prayer. When urged in his last illness by one of the family to tell his children on what foundation he now rested his hopes, the expressive and concise reply was, "They have the Book."

Unable to attend church, he had, in his last years, the Lord's Supper administered in his chamber joined by all his children.

A Quaker friend, after a visit at Jay's house, and witnessing his family life, did not hesitate to write to him: "With respect to thyself, I had to behold and contemplate a character which appeared

to me so far removed from the world, and the defilements of flesh and spirit, as in a good degree to resemble the piety of good old Simeon," etc.

A eulogy on Jay contains the following peroration: "A halo of veneration seemed to encircle him as one belonging to another world, though lingering among us. When the tidings of his death came to us, they were received through the nation, not with sorrow and mourning, but with solemn awe, like that with which we read the mysterious passage of ancient Scripture, 'And Enoch walked with God, and he was not, for God took him.'" While we may feel this a little too fulsome praise, we will not hesitate to join in the statement with which filial devotion of his son closes his father's biography: "On the whole, his life exhibits a rare, but interesting picture of the Christian patriot and statesman."

Some of our Lutherans are forging to the front, or are being pushed into public life. Let them not be forgetful of their Christian character. Let them brace themselves for true Christian testimony. With the fuller light of the Gospel which they enjoy, let them be even more consistent than men like Jay and others like him even living to-day whose names could be recorded except for the fact that their mentioning might conjure up irritating prejudices. The Lord says He needs our testimony, and He promises: "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10, 32.

THE THEOLOGICAL OBSERVER.

From the Augustana Synod. — In *Augustana* (January 5) M. S. reports his visit with the Swedish Archbishop Nathan Soederblom as follows: "Upon a friendly invitation I visited the Archbishop at Upsala. His winning personality, congeniality, and pleasing manner, together with his superior learning and talents in many directions, render him a highly extraordinary man — a fact already well known. The Archbishop's heart beats in warmth for all, and his ardent desire is to unite the several evangelical church-bodies. While the Archbishop recognizes certain historical points of contact between the Swedish Church and the English Episcopal Church, he maintains an attitude of decided disapproval over against the propaganda of the Episcopal Church among the Swedes in America. The undersigned made bold to emphasize some view-points touching the renewal and strengthening of the bond of union and solidarity between the Church in Sweden and its daughter church in America. The radical theological tendencies in the modern Swedish Church, the depreciation of Luther's Small Catechism as a text-book in the public schools of

Sweden and as an expression of the positive doctrine of faith, the publication in Sweden of obscene literature that destroys morals, making the young people wild and spreading a spiritual pestilence, the granting of the Nobel prize to foreign authors of similar literature, etc., — all these things tend to decrease the feeling among Swedish-American church-people that they belong together with the people in Sweden. In a previous issue of the Augustana Synod's Quarterly the undersigned read Dr. S. G. Youngert's treatise on the least offensive expressions in Swedish obscene literature, which were of such a character that I do not wish to take notice of the coarser expressions cited or read a single one of these books. Nor will the undersigned leave unmentioned that a younger brother in the ministry some time ago showed him some expressions in a similar publication. A leading person in the State library of New York one day sent him a book for inspection, the author of which was a foreign winner of a Nobel prize. The book is no longer issued to readers by the library in New York.— The English church language in our Swedish congregations in America came up for discussion. As means for preserving the solidarity between the mother and the daughter churches there were urged for example, annual visits in America of orthodox (*renlaeriga; sic!*) pastors from Sweden, eventually an exchange of professors, cooperation of seamen's missionaries from Sweden and from the Augustana Synod in American ports, occasionally Lutheran pastors on board of Swedish ocean steamers, a Swedish church in Washington, etc. — As regards a closer union of the evangelical church-bodies, this is certainly a glorious ecumenical desire. However, since the differences among the views of believers are so manifest, the time may not yet have arrived for realizing this thought. The field for such a man as the Archbishop of the Swedish realm is the Lutheran Church of the world. Among us he finds conditions favorable in a high degree for becoming a unifying power among the Lutheran national churches. In a recent letter the Archbishop says: 'I believe a consolidation of the Evangelical Lutheran bodies to be both necessary and useful before we can proceed to general evangelical cooperation.' — As one of the standard-bearers of true Lutheranism the Archbishop of the Swedish realm, doctor of theology and philosophy, Nathan Soederblom, is bidden welcome by the Lutheran Church in America to the homes, schools, and churches in the New World." This fervent greeting is unduly comprehensive, and in view of the things which the interviewer found to criticize in Sweden, and which must have made the Archbishop wince, it is rather perplexing because of its inconsistency. But in it there is echoed a popular sentiment of present-day Lutheranism in Europe: the Swedish Archbishop is quoted in Europe as holding that the rehabilitation of the decrepit Lutheran Church in Europe must be brought about by Scandinavian Lutherans. D.

From the Norwegian Lutheran Church of America. — In the *Lutheraneren* for December 28 K. O. Lundeberg writes on the importance of the preacher's personality for the efficacy of the Word. On the basis of Rom. 1, 16; Jas. 1, 21; Is. 55, 10. 11; Ps. 33, 9. 6;

Jer. 23, 29; Heb. 4, 12; John 5, 25, he maintains the inherent power of the Word to effect the purposes of the Lord. He points to the remarkable effects of preaching in the days of the apostles, in the first centuries of the Christian era, in the times of Luther, Spener, and Francke, of Ludwig Harms in Hermannsburg, Rosenius in Sweden, Hauge in Norway, Beck in Denmark, Spurgeon and Moody, etc. In his own Norwegian Church, he says, last year's statistics credit 71,383 sermons to pastors and 7,556 to laymen. Then he compares the results — a rather hazardous undertaking! — with this "mass of preaching," and is disappointed, of course. But it has escaped him that Paul, Luther, all the preachers he has named felt this disappointment and expressed it. "What can be the cause of this?" he queries. The Word of God still possesses the power it had in the beginning. "It must be maintained, in the first place, that the efficacy lies in the Word itself and not in the personality of the preacher. Preaching does not add anything to, nor does it detract anything from, the power which the Word has in itself. . . . But just at this point the preacher's personality calls for consideration. The Word of the Lord cannot come forth in its fulness and power unless it becomes flesh, that is to say, unless it takes and fills the preacher's entire personality, so that the message he proclaims becomes incarnated in his person. The preacher himself becomes the Lord's messenger to the people. I wish to underscore this point that the irremissible demand which the preacher of the Word must make upon himself if he is to have some ground of hope for fruits of his preaching, is this, that the preacher himself must be permeated and transformed by the Word which he is to proclaim. As a rule, the Lord sends His message only through sanctified personalities." Ps. 50, 16; Rom. 2, 21; Ezek. 13, 26; Jer. 23, 21. In Matt. 23, 1 we have an instance of unsanctified preachers' being permitted to hold office for a punishment. Preaching is to radiate the message which the Lord has deposited in the preacher and filled him with. John 15, 27; Acts 1, 8; 2 Cor. 4, 13; 5, 19. "It must not be a mechanical operation, a recitation of words and sentences, no matter how true and good these may be." Ezek. 3, 10. 1. — Editorially the same organ attacks the current notion of men that they can become righteous by their own good works, and shows that this is impossible, because no genuine improvement is possible to sinful man, nor can he make returns to God for the good he has received from Him. — The following startling questions are answered in this issue: "Is it right for Lutheran congregations to have a preacher belonging to the Presbyterians to preach to them, to officiate at funerals, and in an emergency administer the Lord's Supper to the sick? No, it is not right for Lutheran congregations to practise such unionism. If any congregation among us should act thus, it would not only abandon Lutheran practise and the conditions of union to which it consented before the union, but it would also manifest a sad indifference to the truth of God's Word. . . . Is it right for our Lutheran congregation members to take part in building a 'union' church in which Catholic priests and Unitarian preachers shall have the right to preach alongside of our own

preachers? Is it right for our ministers to arrange for such a meeting? Would not such a procedure be 'sinful unionism'? . . . Yes, inquirer is certainly right that such a thing would be 'sinful unionism.'" The answers are correct, but the recent history of the United Norwegian Church does not support them. There are differences of degree among the varieties of unionism, but the underlying principle is the same whether I accord equal privileges to the proclaimers of two different doctrines of election or conversion, or to Lutherans and Catholics, Unitarians and Presbyterians. D.

Australia. — The Queensland District Synod of our Australian brethren at its convention in September, 1921, discussed a paper on "The Bible the Sole Source and Guide in Matters of Faith and Life." — Two shipments of clothing and foodstuffs and of a bale of wool were recently made by Australian Lutherans to the sufferers in Central Europe, in care of Praeses Loeffler at Hamburg. Eight bales of wool still await shipment. — The Seventh-day Adventists have launched a most vigorous campaign in South Australia for the purpose of winning adherents from the Lutheran Church and from other denominations, by spreading their literature. — Rev. Ch. Harms of Kirchheim, Victoria, resigned his charge on account of infirmity and old age. — Tentative arrangements are being made for the formation of an Australian Lutheran Laymen's League "on lines similar to those adopted by the American L. L. L., provided that this League places itself under the supervision of our Synod and its congregations." (Resolution of Queensland District Synod.) — Fifteen candidates for the ministry were graduated from Concordia College at Adelaide, "increasing the numerical strength of the ministry in the Synod by nearly twenty per cent. The reporter (W. J.) says: "If we had double the number of candidates, and more, they could all be placed and fully employed. No danger of overproduction! Our churches and missions could absorb them all." — While the Lutheran day-schools in Australia still remain closed, more intense work is done in the Sunday-schools, agreeably to a recommendation of Synod. At the South Kilkerran parish, for instance, "the children receive two hours instruction every Sunday. The parents are urged to send their children to Sunday-school regularly, and to instruct them diligently in their homes. The classes are so arranged that as much time as possible may be devoted to the individual child. The classes, therefore, are not too large. The teachers assemble every week, in spite of adverse circumstances, to prepare themselves for their work on the following Sunday." Teacher Linke leads in this work, together with the pastor. Annually the Sunday-school pupils are publicly examined. D.

Germany. — The "end of woman's disgrace" is seen by the *Pilger aus Sachsen* in an ordinance issued by the Senate of Hamburg, by which all brothels were closed. The order was promptly executed, the citizens giving it most loyal support. The movement against licensed prostitution is extended to the 58 other cities of Germany, where the social evil has existed under government protection. Secretary of State Dr. Lewald has announced that the time has arrived

for the closing of brothels throughout Germany, as far as it remains uncontrolled by the Entente. In the occupied territory along the Rhine (at Wiesbaden and Cologne) the French have forced the magistrates to furnish and maintain brothels for them, even in places where these institutions did not exist. Americans, who have hypocritically pointed the finger of scorn at German prostitution, have lately, to the amazement of Germany, feasted and flowered Marshal Foch, who has forced prostitution on the Germans. Are we becoming consistently inconsistent? — A German society of Lutherans that thinks it can remain in the state church and still be Lutheran calls itself "Volkskirchlicher Laienbund fuer Sachsen" (Laymen's Alliance in the People's Church for Saxony). Its main office is at Dresden, Rabenerstrasse 13, and its organ is *Der Pilger aus Sachsen.* In a series of articles on the great aims of this society we are told that the society "is permeated with the thought that what the Evangelical Lutheran state church needs is a greater consciousness and a livelier apprehension of the great treasures of the Gospel on the part of its congregations and their members, also that a more active surrender to the Gospel and the Reformation is needed, and that in the Church of the Reformation, since it is the church of the universal priesthood of believers, a more general and energetic participation in the congregational church-life is indispensable. The Laymen's Alliance in the People's Church is animated by the conviction that the new ascent of our German nation is quite materially dependent upon its religious-ethical renewal. Whoever desires the latter cannot escape desiring religion and church and evangelical Christianity and to pledge his allegiance to this position by his own act and with his own example. For 'the best church remains impotent without the cooperation of its members,' without a greater cooperation on the part of its members than that which has been rendered heretofore. We need not waste a word in argument that the ordained ministry, notwithstanding such cooperation, will remain the center of the congregation's church-life. Our evangelical people's church, more than other religious societies, claims to be the church of the universal priesthood of believers. Even Luther placed the universal priesthood strongly in the foreground, and in our days it is not an accident that almost from the first hour of the November upheaval few questions relating to the inner life of the church have been treated as extensively in speech and writing as that of the universal priesthood. The Evangelical Church should not allow the gain accruing to her from this development to slip from her. The principle of the universal priesthood of believers is essentially a religious, an esoteric principle. However, from it follows at once the Christian's right, and still more his duty of cooperation in the Church, of supplementing and propagating the preaching of the Word in everyday life, of corroborating and testifying by actual deed his membership in the Church. Luther based his call for help to the Christian princes and lords in behalf of the evangelical cause upon the spiritual priesthood. Since all Christians are in a priestly estate, it is everybody's duty in the Church to serve in an emergency, 'whoever may first be able.' And another word of Luther strikes us congenially as if it

were written for our times: 'Wherever necessity requires it, whoever may first be able, should render service as a faithful member of the entire body." These are excellent sentiments, but they will avail nothing in a "people's church" which will be merely a revised state church. — In his little paper *Nur Selig,* of November 1, Pastor Gerss of Eydtkuhnen writes on the "Confessional Church and the Protection of Minorities," and says: "Before our eyes there is now taking place a very thorough transformation of the evangelical state churches of Germany. Heretofore the legal status of these churches was that of confessional churches, that is, churches in which Holy Scripture and the confessions of the Reformation were regarded as the sole truth, and they were to be the basis and norm of all preaching, instruction, and all churchly acts. True, the confession was very much depreciated because it was not seriously enforced, and liberal theology, which denies and rejects all the foundations of the Holy Scriptures and the Catechism, was practically tolerated and treated as having equal rights with the rest. However, this was merely the practise in vogue; according to the law and the statutes the liberal faction did not possess equal rights with the others, and their being practically tolerated and treated as having equal rights could be regarded as an unlawful malpractise, which in due time might be abolished. Manifestly the situation is now changed. In the new constitutions the various tendencies (*Richtungen*), also the liberal *Richtung,* are to be legally accorded the same rights. As a result, they become utterly transformed. The church ceases to be a confessional church. The clearest evidence is furnished by the declaration that the liberals are to have equal rights with the rest. And the abolition of the confessional church is proclaimed wherever the legal protection of minorities is introduced. For this protection of minorities means that members of a congregation whose religious needs are not satisfied by the congregations' pastor shall be legally entitled to have other pastors or preachers minister to them by preaching, instruction, baptizing, administering the Lord's Supper, etc., and that the use of the church must be accorded them for these purposes. Note well, then, that the decisive element in this matter is not the Word and truth of God, but the 'religious need' of the individual. No question is ever raised whether this religious need is according to God's Word entitled to consideration in the church. If liberal members of a congregation are religiously disposed not to hear anything about man's sin, his redemption by the blood of Christ, his eternal damnation, but rather about faith in mankind, evolution of the good in man 'in the spirit and sense of the Gospel,' the gradual coming of a paradise on earth, they have the legal right to demand ministration of this kind and the use of the churches for that purpose. No doubt, this means that the truth of God's Word and liberal unbelief are legally acknowledged as possessing the same rights in the church. Of course, when this is done, the church is no longer a confessional church. As far as we can see, this legal protection of minorities is by the new constitution of the church introduced also in our Prussian state church. The majority of the so-called 'positive' churchmen seek to square them-

selves to the situation by giving their consent to the legal protection of minorities and by issuing at the same time a solemn declaration that by giving their consent they do not acknowledge the liberals as possessing equal rights with them. That is exactly the same as when some one jumps into the water with the solemn declaration that he is not going to become wet. Such declarations are senseless and untrue. They should be omitted, and instead thereof men should find the courage to tell the truth. If the legal protection of minorities because of 'religious needs' of the members of a congregation is introduced, the equal rights of the various *Richtungen*, especially of the liberals, are acknowledged. Believing Christians will then perceive where they are at. They will know that the state church is not a confessional church, but merely an external association, in which liberal unbelief is accorded equal rights with the rest. That is the view we shall have to take of the state church, and that view must determine our attitude towards, and our treatment of, the state church." In the issue for November 15 the same writer discusses "Modern Church Politics" thus: "The leading churchmen in the evangelical state churches at the present time have a difficult position to maintain. For they have to avoid all strife and controversy in the church, must keep all *Richtungen* together, and thus preserve the church. That is not a very easy task; for the *Richtungen* and kinds of belief in the church differ very much. Some believe that Christ is the true God, their Redeemer and Lord, as the Bible, the Apostolic Creed, and the Catechism declare Him. Others deny this faith absolutely and fight against it: they view Christ merely as a model man, as their own reason conceives Him. How are these two views to be satisfied and united under one confession in one church? One might well-nigh consider this an impossible feat, but modern church politics renders it possible. It is much easier than we imagine. For instance, a definite declaration is to be made in the (new) constitution of the church, that is to state what the real foundation of the church is to be and what is to be its valid norm. The believers demand that in this declaration the Confessions, especially the Apostolic Creed and Luther's Catechism, be named. The liberals, however, do not wish by any means that the Apostolic Creed and the Catechism are to be declared normative for the church. In what manner, now, are both views united, and both parties satisfied? Modern church politics really accomplishes this feat. To this end the following resolution is passed: 'The Evangelical Church is founded upon the Gospel as exhibited in the testimony of the Apostolic Creed and the Catechism of Luther. This Gospel is the inviolable basis of the Church.' Now, when believing members of the congregation ask: Have you preserved the old confessional basis for the Church? they are told: Of course, we have. Even Luther's Catechism and the Apostolic Creed; it is all there! Everything is to remain! These confessions are even called the "inviolable foundation"! What do you believers want beyond this? However, when the liberals declare: We will not have the Apostolic Creed and the Catechism as a valid norm for the Church! they are told: "Why, there is nothing said to that effect. Do you not

see the point? As the foundation of the church the constitution purposely and in express terms maintains, not the Apostolic Creed and the Catechism — oh no! — but only the Gospel that is contained in them and testified by them. What this Gospel is, is quite another question. That is a matter on which opinions differ, as everybody knows. You may hold your own opinion about this matter, and deny and reject many things that are in the Confessions; for they may not belong to the Gospel! Hence you liberals are not pledged to anything, and can rest content!" Lo and behold! the constitution is then adopted "unanimously." Once more unanimity and peace have been gloriously preserved in the church. Another instance: the question is regarding the character of the school and religious instruction. Believing members of congregations demand religious instruction in accordance with Scripture and the Catechism, hence religious instruction of an evangelical, confessional character, and a confessional evangelical school. However, the great associations of teachers are absolutely opposed to this. They are, indeed, willing to give religious instruction, however, of an up-to-date," "modern" kind, that is to be utterly independent of the Church. The teachers claim that they alone shall determine what kind of religious instruction they will give the children, and declare that they will, of course, not be guided by the Catechism and the Confessions of the Church, but by the prevailing modern science. What is to be done? How are these factions to be brought together? That is a very simple problem for modern church politicians. They say to believers: Certainly, we hold fast to the confessional school. You can rest easy on that point. We even organize special societies for the preservation of the confessional school; we fight for it with all our might. But at the same time the teachers' associations are told: Of course, we do not mean to bind the teachers. The church does not mean to prescribe anything. Naturally you will impart religious instruction in accordance with "the principles of the evangelical church! But you alone may determine what those principles are, hence you can teach whatever you please. Only one thing we ask you teachers to do: for the purpose of calming the congregations do call your religious instruction 'evangelical,' and your school 'confessional.' The teachers complying with this request, (which they surely will,) all is well again. The teachers give their religious instruction without regard for the confession of the church, just as they please. The believing church-members on the other hand are told: 'After severe fighting' we have saved the confessional school. What more do you want? Do you not see these headlines: 'confessional school,' 'religious instruction on an evangelical basis'? You have everything. — Everywhere this is nowadays the method for 'reconciling' and uniting believers and liberals. We wish to call attention, however, to the fact that the understanding arrived at by this method results differently for each party: the believers in every instance obtain their school, but the liberals get the kernel. The liberals obtain actual concessions, while the believers are given a sop in the form of explanations, assurances, headlines,

hence, words. The greater the concessions made to the liberals, the more numerous, 'fervent,' ringing, 'determined' the explanations issued for the assurance of believers. We leave it to our readers to answer the following questions for themselves: What will be God's verdict on this species of modern church politics? What must be the attitude of believing Christians over and against this species of church politics?" We are convinced that in the foregoing sketches the measures for keeping up the state church under the new name of people's church have been correctly described — and judged. D.

Alsace. — An instructive exchange of opinions is taking place among the Lutherans in Alsace on the question: What kind of a church do we need? The discussion was started by "v. d. L." in *Evangelisch-Lutherischer Friedensbote* (August 14), the author pleading for a strict application of the principle of the separation of Church and State and complaining of the toleration of false teaching and the lack of church discipline in the Alsatian state church. A "layman" replied to him (September 11 and 18), defending the state church, spite of its defects, and deprecating public criticism of the same because it might lead to withdrawal from the state church. Everybody, the writer complained, is wanting to convert the wayward state church from the evil of its way. The "Ernste Bibelforscher" (name of the Russellites in German-speaking Europe) are calling: Come to us! Missionaries from St. Chrischona want to possess the land. "Here comes a Free Church which hails from America, I believe — Mississippi or Missouri it is said to be called — and which lives most likely upon American dollars, and evidently has great schemes in its head for occupying our country." A sequel to this article was published October 9 by C. E. L. under the caption "Being Unequally Yoked Together with Unbelievers," because the "layman" had asked for an exposition of 2 Cor. 6, 14—18. The article deprecates the application of this text to the state of affairs in the state church, which still consists of Christians differing in doctrinal views, while Paul in the passage cited attacks a form of syncretism that would consolidate paganism and Christianity in morals and cults. At the conclusion of the article the author says: "Many other points in the interesting account of our well-informed layman might be touched. We only wish to advert briefly to his judgment on the Free Church of our country. He does not like its brusqueness and aggressiveness. Neither do we. However, we can understand it. On the one hand, it is part of its vital element. The Free Church must again and again sharply stress contrasts. If it lives no longer in opposition to some one, it has no right to exist. On the other hand, it must be borne in mind that the path of the Free Church is a thorny one. It is subject to misconception, contempt, hostility, persecution. Since its path is thorny, its speech and writing, too, is thorny. This is in accord with the natural law of retroaction. Not to succumb to the operation of this law requires a great mind. It takes a great deal for a person when fasting to wash his face and anoint his head. Not everybody has this gift. We must take this into consideration and not feel offended.

Even if the language and writing of the Free Church is full of pricks and hurts, we shall still assume that it is well meant and proceeds from a heart jealous in behalf of the honor of the Lord and the welfare of the Church, and shall suffer it to be so, without returning like for like and furnishing a sad spectacle to the scurrilous world. Even if the hands are those of Esau, the voice is that of Jacob. Those in the Free Church are nevertheless our brethren. Toleration must prevail among brethren, and the convictions of others must be respected, even if they cannot be shared. Hence leave the Free Church alone. It does not hail from Mississippi; such an American synod does not exist. Whether it is from the Missouri Synod, I do not know; but it is likely that it is. Perhaps our layman and others too would like to know what the Missouri Synod is, and what is its teaching. On this subject more anon." Thus the quiet work of our Alsatian brethren was dragged into the lime-light and given unexpected publicity gratis. It is thus put through the normal development, and the dear workmen are being taught the truth of Psalm 76, 10: "Surely the wrath of men shall praise Thee: the remainder of wrath shalt Thou restrain." The unprovoked attack of the "layman," however, has elicited able and courteous rejoinders from our brethren in their official organ *Der Elsaessische Lutheraner* (November 15), both the editor and a member of the state church expounding the Lutheran position on the controverted points in separate articles. The Alsatians in our Synod should have their attention called to the remarkable church history that is being enacted in their former home-land and should be invited to read *Der Elsaessische Lutheraner.* D.

Poland. — In its issue for December 4 *Der Volksfreund* completes its reprint of the 66 theses of Walther's *Die rechte Gestalt einer vom Staate unabhaengigen evangelisch-lutherischen Ortsgemeinde,* which had been running for weeks in this "weekly for the Germans of Poland in city and country." This has been one of the most thoughtful and best-aimed contributions to the discussion which is now agitating many church people in Europe: Shall we have churches entirely free from state control? and how shall they be constituted? *Der Volksfreund* is published at Lodz, Gdanskastrasse 112; price, 240 Polish currency. — The census, completed September 30, accords to Poland 26,940,000 inhabitants, not including the army, prisoners, and interned persons. The peasant population of Poland has increased from 65 to 73—80 per cent. 863 large estates, comprising 152,332 *Morgen,* have been parceled out to small farmers. In 1922 a further parceling out of 440,000 *Morgen* is to take place. In Wolhynia and White Russia 300,000 *Morgen* have been distributed to soldiers that were mustered out. Still Congressional Poland numbers 400,000 families of laborers that have no property whatever. A "Polish-American People's Bank" has been started at Cracow, it is believed, for the purpose of land speculation. — The German Baptists of Lodz have published an almanac for 1922, called *Die Warte,* with a curiously inconsistent frontispiece in two colors, which reproduces the well-known painting of Fritz von Uhde, "Suffer the Children to

Come unto Me." — At the cathedral of St. Stanislaus Kostka in Lodz the curators of public schools were solemnly installed on November 21, 1921, Bishop Tymieniecki and an American priest by the name of Gogolewski officiating. Instead of discussing education, both speakers, but especially the one who had come from America and who spoke from the pulpit, stirred up their audience with inflammatory speeches against non-Poles and non-Catholics, who were denounced as enemies of the state that must be exterminated. The Evangelical and the Jewish population have published a protest against these priestly deliverances. — The Evangelical Lutheran pastors of West Poland met in conference at Lodz on October 18, General Superintendent Bursche of Warsaw presiding, to discuss the infamous Nader Bill, now before a commission of the Polish Sejm (parliament), by which the relation of the Evangelical Church of Poland to the Sejm is to be determined. Only pastors favoring the bill are said to have been invited to the conference, which approved the bill agreeably to the wishes of the strongly pro-Polish Superintendent, who desired this action in order that he might prove to the Jesuit Father Latoslawski at the head of the Sejm commission that the "niemiecki biskup" (the German bishop = Bursche) has the support of the pastors under him. Superintendent Angerstein and a few younger pastors refused their consent. — *Der Friedensbote* is an "Evangelical Lutheran weekly for Poland," published at Lodz by Pastors Dietrich and Gerhardt, with the cooperation of Pastors Behse of Belchatow, Bierschenk of Compolno, Kratsch of Novosolnia, Loeffler of Konin, Otto of Ozorkow, City Missionary Horn, the teachers Rector M. Schmitt and G. Schwarz of Lodz, L. Doering of Petrikan, R. Klaff of Sompolno, G. Brill of Oborki, and others. In its issue for December 4 the paper concludes a harrowing account of the fearful mortality of the Germans in the Volga colonies and the martyrdom of the Lutheran Church in that district. These articles deserve to be published in pamphlet form and widely disseminated. D.

Russia. — Ministers are sadly in demand in this country. Since the university of Dorpat cannot supply either the quantity or the quality of the ministers wanted, a movement has been started to establish a preachers' seminary. — The German Evangelical population of Petrograd joined in a celebration of the festival of the Reformation at St. Peter's Church in that city. The Germans in this city have dwindled from 70,000 before the war to 6,000. Many of them are in Germany, and an attempt is being made to gather them into Lutheran congregations independent of the German state. The famous German parochial schools of Petrograd labor under extreme hardships, induced chiefly by the lack of books and fuel. The one connected with St. Peter's Church still numbers 600 pupils; it is conducted by Director Kleinberg and Prof. Wolfius. — The few pastors remaining in former Russia are overworked: Pastor Fehrmann at Petrograd serves St. Peter's and St. Catherine's Church and, in addition, the Reformed congregations; General Superintendent Malmgren ministers to St. Anna's congregation; Prof. Juergenson has succeeded

the late Pastor Masing at the Russian Evangelical St. Mary's Church; Pastor Frischfeld serves St. Michael's. Among the Letts Bishop Gruenberg is at work, among the Esthonians Bishop Palsa, and among the Finns Superintendent Relander. The Letts and Esthonians have jointly elected Bishop Freifoldt Archbishop. The Methodists and Baptists are reaping a rich harvest in Petrograd among the Evangelicals and the Finnish Ingermannlandians. — General Superintendent Willegerode of Moscow committed suicide in a fit of despondency; his nephew, Pastor Willegerode of St. Peter's Church, succumbed to overwork. D.

Roumania. — By resolution of January 11 the Evangelical Council of Seniors (*Seniorat*) in the Bukowina has been merged in the Evangelical State Church A. B. (*Augsburgischen Bekenntnisses,* that is, of the Augsburg Confession) in Transylvania, and forms henceforth a separate ecclesiastical district of the latter. D.

Cross-Currents in Anglicanism. — In a sermon preached at Oxford last October, Rev. H. C. Headlam, professor in Oxford University and Canon of Christ Church, treated "The Exclusiveness of Anglicanism" and in the course of his address said: "What does that exclusiveness mean? It means, first of all, the refusal to look upon as a part of the Church all those who do not come up exactly to our own formal traditions of ecclesiastical law, to refuse this church because it has no episcopacy, that church because it has not a diaconate, to say that no one who is not confirmed is a member of the Church, to deny the spiritual efficacy of the sacraments of Presbyterians or Congregationalists, to limit Christianity by our own particular presentment of it. Do we realize how absurd that must appear to those outside? You visit Scotland. There is there a Scotch Episcopal Church; it numbers sixty thousand communicants out of a population of nearly four million. It is not superior in the eloquence of its preachers or the learning of its divines or its standard of Christian piety or of missionary zeal, yet it claims to be the Church of Scotland. It may well be that it has preserved elements of religion and life which other portions of the Church have lost, but to make any claim of being the exclusive representative of the true Church in that country is ridiculous. So in the same way, if we go to America, the Protestant Episcopal Church, as it calls itself, is but a small body among the many great Protestant communities of that country. If we go to the mission-field, we find how small and unimportant and even uninspired the Anglican mission often is compared with the Presbyterian or Congregational or those of other bodies. Clearly the rigid application of our principles is landing us in something which may seem to be an absurdity. I have no objection to those whose loyalty to their Church makes them prepared to assert that theirs is a wholesome and good representation of Christendom, and they have preserved many elements essential for the United Christian Church of the future. I am as proud of the Church of England as any one, but I can see no justification for its claim to possess a monopoly of true Christianity or of churchmanship in any way. We must believe that

the commissions of our clergy are good, but we have no right to deny the commission of the ministers of other bodies, who may often excel us in their spiritual power, their spiritual influence, and their theological knowledge; we have no right to claim that we are the Church and they are not, when we see among them so many fruits of true religion. We have no right to maintain that our sacraments are true and theirs are mere barren rites, when we see the life nourished on those sacraments show such abundant sense of grace."

Based, as they are, on a rationalistic reasoning *a posteriori* as to what constitutes a true visible church, these sentences of Dr. Headlam cannot be a source of gratification to Christians outside the Anglican Church. Nor, indeed, do we expect to see in our lifetime a recession of the Church of England from its stand on orders. True, it tolerates, even now, joint services conducted by its pastors with preachers of the Free Churches (Methodists, Baptists, and non-conformists generally). Only recently two Anglican bishops, the bishop of Chelmsford and the Bishop of Calcutta, preached in two non-Anglican churches. As to the ultimate union between these two bodies, Bishop Weldon said that it was time that the divided church arrived at some definite policy of intercommunion. A unity to be desired, he said, must include large diversity, and the real problem of reunion of the Anglican with the Free Church is "to connect them in such a way as *to shed all that is unchristian on both sides* [!], and to combine both in a new and mighty growth. To combine historic order with spiritual liberty — this is the problem, and we dare not shirk it." But spiritual liberty, in the dialect of the modernists, stands for theological license, the tolerance of religious teaching that is hardly distinguishable from agnosticism. The United Church of England prophesied by Bishop Weldon must give unlimited latitude to religious licentiousness. "Historic order," of course, refers to the specific Anglican doctrine of the ministerial doctrine (as conferred only by ordination through a bishop who is in apostolic succession). Let doctrines go, but accept our ordination, that is the platform on which Anglicanism is ready to unite the churches. That this is a union which unites things to pieces is recognized by the leaders of the British Free Churches, and the exhibition of infidelity at Girton is by no means calculated to create in their hearts a feverish desire for unity with the Anglicans.

The other extreme in the Church of England is represented by a coterie both of priests and laymen who favor the substitution of the Roman Mass for the *Book of Common Prayer*. They hold the English rite to be dead. They say that it never was catholic (universal), but has ever been only national; that as Westerners, Englishmen should follow Roman directions. Some priests do not merely express their preferences for the Roman rite and work for its ultimate adoption, but independent of any action on the part of the Church, on their own authority and responsibility, alter the *Book of Common Prayer* in the interest of Roman rites. Thus the service has been amplified by the interpolation of ceremonies belonging to the Roman

canon of the Mass. The words "Behold the Lamb of God" are accompanied by the exhibition of the sacred wafer. There are Services of Benediction with the sacrament, Corpus Christi processions with the sacrament, hymns and devotions involving invocation or a confession to the blessed Virgin or the saints, even the observance of festivals such as the Assumption of Mary and the Sacred Heart.

Here and there bishops of Protestant convictions endeavor to enforce the rules of the Church. Last summer the present Bishop of Bath "descended upon one of his clergy, forbade the service of Benediction in the Church, ordered the tabernacle, a statue of Our Lady, and the Holy Water stoop removed, dismissed the rector, and summoned the church wardens, — who did not appear." But such action is merely sporadic, and the Ritualist (Romanizing) movement in the Anglican Church is keeping pace with "modernist" apostasy. Between the two, the Church of England is having a most unpleasant time. She is losing that which a church as little as an individual can afford to lose — character. GRAEBNER.

English Masses Demand Withdrawal of Envoy from Vatican. — The Catholic News Service cables the following to the *New World* (Chicago) from London: —

"From various sources there are indications that a new drive is about to be made to have the British Government withdraw its minister from the Vatican. Up to the present Premier Lloyd George has resisted all attempts on the part of political Protestants to terminate the Vatican legation, and members who have raised the question in Parliament have been told very definitely that the cabinet has no intention whatever of recalling the minister.

"However, political Protestantism, which is nothing if not intriguing, is now engaged in working up sentiment in the constituencies, in the hope that imposing sounding petitions on Parliament will bring the Vatican representation to an end.

"The United Protestant Council, to which political propaganda is as the breath of life, is now interesting itself in presenting petitions to Parliament. If the statements made public by the United Protestant Council are true, these petitions against the so-called "papal envoy" come from the counties of England, Wales, Scotland, and Ireland. Even the Channel Islands are said to have contributed their quota of Protestant protests, while the English communities abroad also are said to have voiced opposition.

"The member for Lanark presented a petition of the Scottish Reformation society for the withdrawal of the Vatican minister. Five thousand persons in the county of Gloucester and 20,000 elsewhere were supposed to have signed a petition which the member for Bristol, a fanatically militant Protestant, brought to the attention of Parliament."

The Roman Catholic coloring in this report is evident, and in the following it is still more pronounced: —

"Now a word as to how these signatures are obtained. There is a pestiferous band going around this country known as the Wyclif Poor Preachers. They travel around the country in vans, and put up in the villages. In such places they inflame the simple villagers against the ritualistic clergy and the Catholics, and when feeling is at its height, they proceed to collect signatures for their no-popery petitions. In most cases the people who sign these petitions have not the least idea as to what they are putting their names, and the whole proceeding is as flagrant a piece of politico-religious dishonesty as could be imagined, and quite worthy of the modern disciples of Wyclif."

So far the *New World* correspondent. "Flagrant piece of politico-religious dishonesty" —! When it is a question of gaining some political advantage for the Holy See, the hierarchical conscience, as every one knows, is strangely unsymmetrical. But let Protestants circulate petitions against the recognition of popery as a temporal power, and that same hierarchy calls upon high Heaven to witness the flagrancy of political underhandedness there revealed!

GRAEBNER.

Materialistic Omniscience. — At a meeting, September last, of the American Chemical Society and the Society of Chemical Research in the College of the City of New York, Dr. Charles Baskerville delivered an address in which he reproached his fellow-citizens with a "growing smugness of materialistic omniscience" and told them "that civilization has gone to pot." Summarizing his position to a reporter for the press after his lecture, he said: "There has been too much of the material element in our science — even in our chemistry — of recent years and too little of the spiritual.

"Though we know that the human brain works as the result of the action of material cells, there is something there that is certainly not material; something that cannot be explained on any purely materialistic hypothesis. This is the mind, the spiritual part of man, no less than the material, and, though dependent on the material for its power to express itself, of far more importance than the material.

"Science has tended to ignore and neglect this spiritual side of man. It was due largely to this neglect that science contributed so much to make the mess of civilization that resulted in the World War and all the horrors that attended it. It is due largely to this neglect of the spiritual that the world finds itself in the chaotic condition that has followed the war. Exclusive devotion to materialism explains the brutal mentality of the people for whom we once held high regard and against whom we fought; it explains the human wreckage of chaotic Russia; it explains the individual and national bickerings among those who fought and bled and loved side by side; it explains the mood of pessimism and depression that hovers about the world to-day. This is the mood which made me say that our boasted civilization has gone to pot."

Dr. Baskerville is professor of chemistry at the College of the City of New York since 1904, is the author of several chemical manuals and the discoverer of the chemical elements carolinium and berzelium. GRAEBNER.

Concerning Indulgences. — In the Question Box department of the *Brooklyn Tablet* July 16, 1921, in the course of a reply to a query relating to indulgences, this answer is given: "To *sell an indulgence* would be a very serious sin; it would be simony, or the exchanging of a spiritual good for a temporal price. This oft-repeated calumny against the Church appears very prominently in all histories of Martin Luther, for it was during his time that Pope Leo X asked for funds to build St. Peter's Basilica at Rome."

In reply to this impudent piece of knavery the *Converted Catholic* (October, 1921) exhibits a number of indulgences which show the price printed on the very face of the bull. Thus for *setenta y cinco centimos de peseta* could be bought in 1890 a bull, issued May 17 of that year, by which Pope Leo XIII "has been pleased, among other favors, to grant a plenary indulgence applicable by way of suffrage to the souls in purgatory for the year one thousand eight hundred and ninety-nine." And yet, "this oft-repeated calumny against the Church appears very prominently in all histories of Martin Luther"! Verily, "liars — past all shame — so past all truth"! MUELLER.

The Girton Controversy. — The Conference of "Modern Churchmen" at Girton College, Cambridge, continues to stir the religious mind of England to its very depths. The war had rolled flat all theological discussions in England. Now, suddenly the fight begins again. The men who made this concerted attack upon the creeds and beliefs of Christendom from within the pale of the Established, Anglican Church comprises deans and canons, headmasters of great colleges, fellows and tutors of the historic universities. Among the most fanatical of these apostles of agnoticism is Mr. Major, the principal of Ripon Hall, the "modernists'" theological college at Oxford, and editor of the English "modernist" paper. Dr. Rashdall, dean of Carlisle, represents the older thought among the radicals of the Anglican Church. Both the older and the younger element adopt a position little removed from the antichristian speculations of Mr. H. G. Wells or Mr. Bernard Shaw: of a God not so much in "being" as "becoming," through the ethical progress of a humanity in which every individual is divine. It is an attitude lower religiously than that of Cicero or Seneca, who at least believed in a personal deity. Concerning their preaching an American liberal, Foakes Jackson, is constrained to say that its effect upon the modern church has been evil. He says: "Our audiences have lost the historical Christ and have not regained Him by converting Him into a social reformer, a moral legislator, a revealer of a new conception of God. . . . They are really preaching an entirely new religion, and concealing the facts even from themselves by disguising it in the phraseology of the old, which as employed by them is sometimes without meaning."

Bishop Gore, as previously reported in this monthly, has led the attack for Anglican conservatism. But the position of Dr. Gore is really a pitiable one. Years ago he wrote an essay in which he threw over much of the Old Testament as history, and denied the omniscience of Jesus. Naturally, he is out of alignment with the Evangelicals, who demand that the "modernists" have no place in the Anglican Church, with its definite creeds, and should be branded as dishonest or fired out of it. Nothing so well illustrates the predicament of Christianity in England as the altered position of Bishop Gore since the Birmingham congress twenty-eight years ago. Gore was then impeached as a heretic by Rev. J. L. Lyne because of his denial of our Lord's divinity. To-day he is considered a champion of conservative belief, who is stoutly upholding the faith once delivered to the saints! GRAEBNER.

Can We Afford It? — The question may be ambiguous; but here is a list of figures which *Current Events* (Y. M. C. A., St. Louis, December, 1921) has grouped under it, no doubt for all-around conscientious consideration: —

Food luxuries	$5,000,000,000
Autos, races, pleasure resorts	3,000,000,000
Luxurious service, including tips	3,000,000,000
Candy	462,000,000
Tobacco in various forms	2,500,000,000
Perfume, cosmetics, jewelry	2,000,000,000
Amount spent annually by Americans for luxuries,	$15,962,000,000
Church work: —	
At home	$290,000,000
Foreign missions	37,886,040
Grand total (not grand)	$327,886,040

We leave it to the reader to complete the example in simple mathematics. — *Can we afford it?* MUELLER.

Did They Come? — Under the heading "Stressing the Church's Invitation" the *Christian Herald* (December, 1921) reports the application of the following vigorous methods in order to induce people "to come to Sunday-school and stay for preaching." We read: "Sunday, November 13, was designated 'Go-to-Sunday-school-and-stay-for-church Sunday' by the various schools of Dallas, Tex., and on the preceding Saturday the message went over the wires into the homes of more than 175,000 persons.

"A religious census had been taken a little earlier, which brought to the Sunday-schools information on practically every person in Dallas. When the census cards were turned in to the various churches, each pastor and Sunday-school superintendent sent out a multigraphed letter to each family for which they had cards, and urged them to attend the Sunday-school and to stay for the preaching services in that church, Sunday, November 13, with whatever personal touch the pastor and superintendent desired to put into it. Then

each name on the card was assigned to departments and classes so that each member of the household was visited before the special day, and given a specific invitation to attend a department and class.

"On Saturday the members of a general committee took the telephone book and called up every telephone subscriber in the city, saying this: 'Don't forget to come to Sunday-school and stay for preaching to-morrow morning. Tell everybody. Bring everybody.'

"The superintendent of each Sunday-school gave a number of the family cards to members of a special committee to call the telephone and say this: 'Don't fail to be present at Sunday-school and stay for preaching to-morrow.'

"By this method five distinct invitations were extended to every family in the city to come to Sunday-school and stay for preaching, namely: the general printed invitation, the special letter from pastor and superintendent, the personal call from the teacher or a member of a certain class, the general telephone call, and the specific telephone call on Saturday." In commending the zeal displayed by the Christian people at Dallas, in their effort to gather in the churchless, a note of warning may not be amiss. Good church attendance is the result of good preaching, and good preaching comes by the Word of God. Preaching the Gospel in its truth and purity is not only the means whereby men are saved, but also the method by which they are compelled to come in. Inviting people to attend church must therefore consist in the sincere and earnest application of the Gospel-message, free from every form of unionism, such as displayed at Dallas, because this renders the preaching of God's pure Word ineffective and impossible. Lutheran Christian day-schools have proved themselves a powerful agency in filling the pews, as is shown by thousands of well-attended Lutheran churches throughout our countries both in the cities and in their rural districts. MUELLER.

Dr. A. H. Strong Dies. — The Rev. Dr. Augustus Hopkins Strong, noted Baptist clergyman and author, and president of Rochester Theological Seminary, recently died at Pasadena, Cal., at the age of eighty-five years. Dr. Strong represented the high, scholastic type of Calvinism, from which he departed only on the baptismal question. His *Systematic Theology* is still one of the standard text-books in Baptist schools. MUELLER.

Satan's School for Sinners. — Such is the name which the *Signs of the Times* (December 13, 1921) applies to the modern movie. We read: "Popularizing crime and profiting by iniquity! What true American would not rebel at the thought of such a traffic? Scenes which a generation ago were enacted only in the backwoods by some tyrant, a fugitive from law and order, have, in this generation, been introduced into society, made popular, and offered for sale in the moving-picture theater. If we can judge the appetites and passions of American society by the pictures which receive the greatest patronage, truly our cities are in the same condition as ancient Sodom before her destruction.

"Never since the beginning of man was there a generation which received such instruction in crime as the growing generation of American youth. It is a well-recognized fact among educators that the eye is the shortest pathway to the mind. Any one conducting a propaganda of any sort usually arranges for the use of a classroom, a hall, or an auditorium, advertises for students, and systematically instructs them in the principles of his propaganda. Such advertisements as 'Another Man's Wife' and 'Is He Your Husband?' force us to conclude that the moving-picture theater is the classroom of Satan. Here the enemy of righteousness, using the latest methods, craftily pictures, in the most pleasing settings, those evils which he incites — hold-ups, vicious plottings, family quarrels, divorce scandals, innocence betrayed. Surely instruction in crime as never before will produce criminals as never before. The court records of our great cities show that two-thirds of the crimes committed are committed by younger men and women between the ages of fourteen and twenty, and many of the police maintain that it is the direct result of the lessons which they have learned in the moving-picture theater. It is claimed by the moving-picture men that the daily attendance in the motion-picture theaters in America is 20,000,000. While fathers and mothers are snugly seated by the fireside, the greater portion of America's youth are in Satan's classroom, studying evening after evening for a life of crime and paying fancy prices for their instruction. Boys and girls of tender years select as their ideal in life some degenerate actor or actress whose crimes and divorce scandals have made them infamous. The world is being rapidly prepared for the 'time of trouble such as never was since there was a nation even to that time.' Dan. 12, 1."

The complaint voiced here is that of every Christian, and especially of every Christian pastor, whose church is depleted and whose members are corrupted through the vicious, degrading influence of the modern moving-picture theater. The evil calls for loud and earnest warning, both public and private, and no teacher, preacher, or parent dare shirk his duty. The modern picture-theater is, indeed, Satan's classroom, in which he educates millions of souls in the vices that lead to hell. MUELLER.

Increased Interest in Foreign Missions. — According to the *Watchman-Examiner* (November, 1921) the number of college students who enrolled in 1920 as volunteers for service on the foreign mission field was greater than in any other year since the organization in 1888 of the Student Volunteer Movement for Foreign Missions. Statistics show that thirty-five per cent. of the 1,690 missionaries who sailed from the United States and Canada in 1920 had been recruited in the colleges by the Student Volunteer Movement. Of the American universities that are taking an active interest in mission-work, Brown University is the most recent to adopt a missionary program. This university plans the establishment of a school of sociology at Shanghai College. The plans include one Brown professor, a Chinese associate professor, trained in America, several instructors, a sociological

library, a museum, a department of research, and a bureau of extension work. In Harvard University the Chinese language is being taught this year, Dr. Yuan Ren Chao being in charge of this department. It is forty years since instruction in Chinese was given at Harvard.

MUELLER.

Masons and Knights of Columbus. — The exchange of amicable sentiments of Grand Historian Ossian Long of the Grand Masonic Lodge of New York and Supreme Knight James A. Flaherty of the Knights of Columbus, which the papers reported at the beginning of this year, is indeed "highly significant." If it is a serious and responsible declaration, it signifies the repudiation of former practises, if not principles, by both parties. That the second party to this display of budding affection is not prepared for any policy of religious toleration while holding membership in the intolerable church of *semper eadem* Rome, goes without saying. If the entire exhibition is not to be classed with those sentimental moral resolves with which men, in a brief moment of contrition, love to cheat themselves and others about the time of the dawn of a new year, — if there is a real purpose back of this rapprochement between two hostile forces, cold realists, remembering that politics makes strange bed-fellows and that a maxim of Vatican policy is: *Tolerari potest!* begin to ask: Gentlemen, what is your game? The ordinary evolution from such an *entente cordiale* is concerted action against a common foe, or competitor, and the prize puzzle in this instance would be to find the common foe or competitor. Incidentally, how will all those good Protestants, even Lutherans, adjust themselves to the new situation, who believed that they must become Masons in order effectually to fight Rome? D.

Tyndale at Wittenberg. — Valuable evidence on this controverted matter has been furnished by Dr. Preserved Smith in the July issue of the *English Historical Review,* in an article inscribed, "Englishmen at Wittenberg in the 16th Century." Dr. Smith writes: "The most interesting discovery in it is that Tyndale matriculated at the University of Wittenberg in May, 1524, under the name 'William Daltin.'" D.

Mr. Ford and the Jews. — It remains to be seen whether credence must be given to the recent press report that the publisher of the *Dearborn Independent* and *The International Jew* has reached an understanding on financial issues with Hebrew bankers and will cease his startling *exposé* of a Jewish world conspiracy. The latest issue of his weekly plainly contradicts this report by its calm, but earnest appeal to the Jews to meet the facts published about them by a frank acknowledgment, since they seem unable to refute them. The press report, if true, would discredit Mr. Ford's past effort. That may be all it is intended to do. D.

BOOK REVIEW.

Vom Hirtenamt. Die Briefe Pauli an Timotheus, Titus und Philemon. Ausgelegt von *Dr. C. M. Zorn.* 264 pages, 5×7½. Verlag und Druck von Johannes Herrmann, Zwickau, Sachsen. $1.00. Order from Concordia Publishing House, St. Louis, Mo.

Our venerable friend has once more returned to his favorite occupation, that of exegetically treating connected portions of Scripture. The letters to Timothy, Titus, and Philemon are treated in this little volume with that freshness and originality which we are accustomed to find in Dr. Zorn's books, and, its narrow compass considered, with surprising attention to details of interpretation. The commentary is popular in the sense that there is very little quoting of variant interpretations. It is based, however, on a thorough study of the original and in this sense is truly a learned commentary, possessing high value, especially for the sermonizer, though he need not, probably will not, agree with Dr. Zorn on every point.

GRAEBNER.

Immanuel. Predigten ueber die altkirchlichen Episteln des Kirchenjahrs. *J. H. Hartenberger,* Pastor der ev.-luth. St. Johannesgemeinde zu Red Bud, Ill. Mit einem Begleitwort von *Prof. W. H. T. Dau.* 430 pages. $3.00, postpaid. Order from Concordia Publ. House, St. Louis, Mo.

The author of this collection of sermons has earned for himself an enviable reputation as a Christian preacher whose highest privilege it is to preach Christ and Him crucified. As in his former postil, so also in the present volume, he sets forth the blessed truths of God's Word, rightly dividing between Law and Gospel. As a rule, the sermons are brief and adapted to the present needs of Christians, though his many quotations from Luther evince his due appreciation of the master preacher of the Lutheran Church. There is no attempt at oratory, yet the language is chaste and dignified, the diction simple, and the style forceful and perspicuous, while the exposition of the text shows that maturity of judgment which comes from deep and earnest study of the Bible. To the brethren in the ministry, especially to such as find the German language a hard master, Pastor Hartenberger's sermons will be of great service, not only as regards the mechanical side of sermonizing, such as expression, style, and arrangement of the material, but above all by pointing out how the splendid truths set forth in the epistle-lessons may be applied to the spiritual needs of present-day congregations, in simple, yet dignified and impressive language.

MUELLER.

Reasonable Biblical Criticism. *Willis J. Beecher, D. D.* 335 pages, 6×8.

A twofold object, consistently and sometimes successfully followed out, animated the author of this volume. His purpose is to counteract a biased, negative criticism of the Bible on the one hand and a false traditionalism on the other.

The Higher Criticism is defined by the author of the work as agnostic and cryptoagnostic, essentially alike in their method, though their work is differentiated by degrees of virulence in charging Scripture with errors and

the sacred penmen with constant fraud. Prof. Beecher's argument against the negative criticism is, generally, distinguished by poise, succinctness, and close reasoning. Elsewhere, as in the chapters on Jacob, Samson, and Daniel, for instance, the constructions submitted by the author in his effort to illustrate a *reasonable* criticism of the Bible are quite unsatisfactory. The second purpose of the book, as consistently carried out as the other, is the correction of a certain blind traditionalism in the reading of Scripture. Prof. Beecher would substitute "actual and vital study for the mere lethargic acceptance of a tradition." He cautions the Bible-student that one must make sure to "understand the story in the obvious meaning which it presents on its face." So far, good. However, Prof. Beecher himself has certain preconceived notions by which he is prevented from seeing the "obvious meaning" at times; and so, while these chapters are strong in their argument against the Higher Criticism, they sometimes fail to establish that "reasonable criticism" which the author would put in its place. There are concessions to a naturalistic interpretation in the author's comments on Adam's rib, the cosmology of Genesis, the Deluge, the authorship and unity of Daniel, etc. The chapters treating inspiration and days of the creation story are by no means clear, and the generalization of the word "creation" into "the divine origination of things" is quite unacceptable.

The title of the book is somewhat misleading, since it touches the problems of Old Testament criticism only, and not of the New.

GRAEBNER.

The Sunday-school Times Co., Philadelphia: —

A Little Kit of Teachers' Tools. *Philip E. Howard.* 72 pages. 75 cts.

It is always refreshing in these days of rationalism and materialism to find an author in religious circles who believes that the Bible is the Word of God, that Christ is the Savior, and that faith is wrought in the heart by the power of the Holy Spirit. Where these fundamental principles underlie an author's effort, he may hope to do some good to a world that is steeped in sin. We are pleased to say that the publisher of the *Sunday-school Times*, Philip E. Howard, considers these fundamentals in his *Little Kit of Teachers' Tools*. He says: "The teacher must *know* the Lord Jesus in order to lead the pupil to Him, not a modified Christ of speculation, but the Christ of the gospels and of personal experience. He must know the Scriptures well enough to set forth the Good News. . . . But after all that can be said about method in soul-winning is said and reiterated, there remains the one factor without which the work will never have fruitage such as we seek — the power of the Holy Spirit." Again he says: "Somehow the words 'conversion,' 'saved,' and 'lost' are fallen into disuse. Many teachers and preachers seem almost afraid to use these terms, perhaps because it is supposed that to-day we need a restatement of the Gospel in modern terms. But to turn to God, through Christ (or conversion), means to-day exactly what it meant in the earthly days of the Lord Jesus. *Saved* and *lost* may not be terms that the world likes, but it may be that it is just because these terms are so unequivocal and well understood when the facts are known that a rephrasing is desired in the hope that the line between salvation and

condemnation may be rendered less sharp and inexorable, and so the decision for Christ made less revolutionary." The book has some valuable hints to the Sunday-school teacher, but does not aim at an exhaustive study of the principles and methods of teaching. FRITZ.

Association Press, 347 Madison Ave., New York: —

The Meaning of Service. *Harry Emerson Fosdick.* Cloth with gilt letters. 225 pages.

This little book completes a trilogy in which the author seeks to expound in daily meditations the meaning of prayer, faith, and service. When the author had published his *Meaning of Prayer*, Rev. William W. Mead, of Brooklyn, pronounced it antichristian, upon which Dr. Fosdick, in turn, announced his "prôfound aversion" to Mr. Mead's interpretation of Christianity. The same spirit marks the character also of this book. It speaks of Christian service, and yet is wilfully ignorant of what true Christianity is. It speaks of Christ, yet refuses to acknowledge Christ as the divine Savior of man. Dr. Fosdick is an exponent of modern liberalism, who identifies Christianity with Unitarianism and knows of but one way to salvation — that of works. As such Dr. Fosdick cannot interpret Christian service, and his attempt to do so is a wretched failure. Rejecting Christ as the divine Redeemer and the source of love and service, his meditations have no greater value than those of Epictetus or Marcus Aurelius. Dr. Fosdick's book is as pagan as are those of the Greek and the Roman philosopher. MUELLER.

Lutheran Deaconess Home, Fort Wayne, Ind.: —

Wie ermuntert die Schrift zur Wohltaetigkeit an der Hand verschiedener Sprueche?

A splendid essay and an urgent appeal on behalf of more earnest work as offered by the ever-widening field of Lutheran charities.

Lutheran Deaconess Motherhouse, Milwaukee, Wis.: —

The Fourteenth Conference of Evangelical Lutheran Deaconess Motherhouses in the United States.

Any one interested in the subject suggested by the title of the report will find in it data of more than passing interest. Of special value are the seven addresses delivered by various pastors engaged in the work and setting forth its aim, character, and scope. MUELLER.

B. M. Holt, Fargo, N. Dak.: —

Masonry vs. Christianity. Masonry vs. Parochial Schools.

Two valuable tracts exposing the hatred of Masonry against Christianity and the parochial school. Brief, but convincing, and setting forth facts that ought to be known by every member of the Lutheran Church. MUELLER.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. MARCH, 1922. No. 3.

Lenten Testimonies.*

REV. ARTHUR HANSER, Brooklyn, N. Y.

1. Who Is God?

There are two sources of information concerning God, nature and the Bible.

From nature we learn the *fact that there is a God.* "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Rom. 1, 20.

When Napoleon's generals down in Egypt one night were repeating the popular atheistic ideas of French revolutionary times, the great emperor said, waving his hands towards the starry heaven: "Who made that sky?"

Nature also reveals attributes of God. When we look out upon the wild mountains and the boundless ocean, we are impressed with the power of God. "The heavens declare the glory of God, and the firmament showeth His handiwork." The storm that sweeps over woodland and villages reveals the wrath of God. In the springtime, when the flowers bloom and the birds sing, we say: "How gentle and good God is!"

But we do not know from nature who the true God is, neither how He is disposed toward us. For that knowledge we turn to the Bible.

The Bible does not prove that there is a God, it takes that for granted. The very first verse of the Bible says: "In the beginning, God," etc. And the last verse in the Bible says: "If any man shall

* Continuing a custom of former years, a series of Lenten talks is herewith presented that were delivered during the noon-hour of one week in Lent at the American Theater in St. Louis, Mo.

take away from the words of the book of this prophecy, *God* shall take away his part out of the book of life." The Bible waves aside the argument as such by simply stating: "The fool hath said in his heart, There is no God." Ps. 14, 1. What's the use of arguing with a fool?

The Bible tells us that "God is a spirit." "Hear, O Israel, the Lord, our God, is one Lord." Deut. 6, 4. "I am the First and the Last, and beside Me there is no God." Is. 44, 6.

However, while there is but one God, there are three persons in the Godhead. We believe in the *Triune God,* Father, Son, and Holy Ghost, three distinct persons in one divine essence. All attributes are shared alike by all three persons of the Trinity. At the baptism of Jesus the three persons of the Trinity are present; the Father saying by a voice from heaven: "Thou art My beloved Son, in whom I am well pleased"; the Son standing in the water, and the Holy Ghost like a dove descending and resting upon the Son. According to the command of Jesus the three persons of the one Godhead are acknowledged in the command to baptize: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And all three persons are alike God. The Son stands in no inferior position to the Father: "All should honor the Son even as they honor the Father." Peter insists that Ananias had not lied to man, but to *God,* when he lied to the Holy Ghost. Acts 5, 3. 4.

The three persons are inseparable. If we have the Father, we have the Son; and if we have the Son, we have the Father. Jesus says: "He that hath seen Me hath seen the Father." "I and the Father are one."

We are well aware that this is a mystery, and we do not endeavor to prove this revelation to our reason. It is not against reason, this doctrine of the Trinity in unity; it is *above* our reason. Faith begins where reason ends.

Jesus revealed God to us as the *Father.* That was the common name which Jesus applied to God. Jesus knew as no other could know. For Jesus was in the beginning with God. "Verily, verily," says Jesus to Nicodemus, "We speak that We do know and testify that We have seen." "And no man hath ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven." And Jesus maintained: "No man knoweth the Father save the Son and he to whomsoever the Son shall reveal Him." In Bethlehem, in Nazareth, in Galilee, in Gethsemane,

Jesus is slowly, clearly, spelling out that name to men. Jesus pronounced that name when He said: "When ye pray, pray thus: Our Father." On the cross He proved the name.

But whose Father is God? Is he everybody's Father? Yes, everybody's. The Fatherhood of God is universal and independent of men and their characters. God is the Creator of us all alike. He is the Father of the humblest and the noblest; of the best and of the worst and most degraded. Absalom turned out to be a wayward son and brought sorrow and shame upon his father. But Absalom's disobedience and wickedness could not destroy the father's love. When word came that Absalom was dead, the old king wept: "O Absalom, my son, my son! Would God I had died for thee!" No waywardness and wickedness can ever change the heart of the heavenly Father. That is what Jesus would teach us in the parable of the *Prodigal Son.* God is the Father not only of the obedient son, but also of the prodigal son who went into the far country and wasted his substance in riotous living. The father's heart yearned for that wandering boy, and when he returned in his rags and fell down before him and cried, "Father," he folded him in his arms and took him to his heart and said, "My son, my son"; he that was lost is found, he that was dead is alive.

Yes, God is the Father of *all.* But, strange as it may seem, the Bible tells us as clearly that *not all men are sons.* This Book which talks about the Fatherhood of God speaks about men's "becoming the sons of God," of "receiving the Spirit of adoption." Our parents were created in God's image, but that image was lost, and with the loss of that image, that likeness of the character of God, they forfeited their place in the family of God and became prodigals. And we are all born of prodigals, born in the far country. We must come back to the Father, and the first step in the return is the knowledge of our sin and lost condition. Only after the Prodigal realized his pitiful condition away from His Father, did he determine to go back.

The way back to the Father's house is *Jesus.* "I am the Way." "No man cometh to the Father but by Me," says Jesus. "As many as received Him, to them gave He power to become the sons of God." We must accept Jesus Christ as our Savior and put our trust in Him, who, fulfilling the Law and suffering the punishment for our sins, has redeemed us. Setting aside all our own righteousness and merit, we must trust for God's favor and forgiveness to what Jesus has done and suffered for us. So Christ has become the

great highway for the prodigals to return to their loving Father. In Venice there is a red line inlaid in the pavement or on the walls, which, if you will trace it through the tortuous, twisting, narrow streets, will gradually bring you to the great cathedral in the center of the plaza. And so through all the tortuous ways of life there is a red line made by the blood of Jesus Christ, which, if you will follow it, will bring you at last to the Father's house.

Ah, friends, if any perish in the far country, it is not the Father's fault. He loves us unceasingly. No sin can change His love. He yearns for us all. His heart is breaking for us. As often as one perishes in the far country of unbelief, the great All-Father cries pitifully like David: "My son, my son!" And the Father has opened a great highway on which we may return to him. No man cometh to the Father but through Jesus. He that cometh any other way is a thief and a robber and will be disowned and cast out. There is no other way. There is no sonship without faith in Christ. "As many as received Him, to them gave He power to become the sons of God."

Our Father in heaven is perfect in this most tender and sacred human relation. He is perfect in *love*. He bears with us in patience which never wearies. The Bible contemplates all but an unthinkable contingency: "If my father... forsake me." "If" — it is not likely. It is not until every one else has first forsaken him and not then, generally. Yet if it should be so, yet God will take me up. "His mercy endureth forever." He loves us with an everlasting love. If only we will not go away into the far country, despise Jesus and His blood and atonement, and so put ourselves out of the reach of His saving hand. If in daily penitence we confess our sins and plead for mercy in the name of Jesus, we shall hear our Father in heaven whisper softly that sweet word: "My son, be of good cheer, thy sins be forgiven thee."

Our Father is perfect in *wisdom*. Earthly parents are not always wise. Sometimes they are unwise in severity; more often they are unwise in the expressions of their affection. Many a child is spoiled, if not ruined, by foolish and misguided love. But God is wise. Whom He loveth He chasteneth. He knows when to chasten and how severely, and when and how to comfort and how to direct His children. If we will but be guided by His counsel, He will receive us to glory. Step by step He reveals the way to us, that we should walk in it. We cannot lose the way.

Our Father is perfect in *helpfulness*. Have you ever seen a

father stand by the bed of his sick child? The eyes of the sick look with mute appeal to the father. He stands in his torment and agony, watching the death struggle, but powerless to help, the picture of defeated love. But with God nothing shall be impossible. He can save to the uttermost all that come to Him in Christ Jesus.

If you come to the Father through Jesus Christ, then you need not go through life friendless and alone. "As a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103, 13. You need not trouble yourself with cares, for "He careth for you." You need not worry about to-morrow's food and raiment, for "your Father knoweth that ye have need of these things." He will make your bed in sickness; He will be your Refuge in trouble; He will guide you with His counsel and at last receive you to glory; through Him you will be more than a conqueror.

Now I would invite you all who have come to the Father through Jesus Christ to gather all your cares and anxieties together and repeat with me the prayer which the Master taught us: "Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory, forever and ever. Amen."

2. How God Speaks to Men.

God speaks to all men through conscience, that remnant of the original Law which God implanted into the heart of man at creation. "For when the Gentiles, which have not the Law, do by nature the things contained in the Law, these, having not the Law, are a law unto themselves: which show the work of the Law written in their hearts, their conscience also bearing witness and their thoughts meanwhile accusing or else excusing one another." Rom. 2, 14. 15.

But conscience is uncertain and unreliable and, sometimes, entirely perverted. Notwithstanding, God does in some measure speak to men through their conscience.

God has spoken to men in dreams and visions. This was a common method of communication in Old Testament times. But even in the New Testament God sometimes revealed His will to men in dreams and visions. For instance, God sent Peter to Cornelius and Paul to Macedonia by means of visions.

Now, however, God speaks plainly and authoritatively to men through the Bible. In comparison with visions St. Peter maintains: "We have a more sure Word of prophecy." All other methods by which God speaks to men, by the voice of conscience, by dreams, by visions, may be and must be tested by the plain Word of the Bible to determine their reliability. "All Scripture is given by inspiration of God." 2 Tim. 3, 16. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1, 21.

The Lutheran Church accepts the Bible, the whole Bible, and nothing but the Bible to be the Word of God to men and therefore the highest authority for all teaching and discipline in the Church. We require that all accept what is revealed in the Bible. We reject whatever is contrary to the Bible. In all matters in which the Bible does not make a definite statement we allow the individual liberty to accept or reject according to his own taste and judgment.

In the Bible God speaks to men concerning their souls and their eternal salvation. The purpose of the Bible is not to reveal scientific or historical information. Such matters are touched upon in Scripture only incidentally and in so far as they are necessary for God's chief purpose, namely, to teach men how to be saved. St. Paul says: "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction *in righteousness,*" not in science or history, but instruction in righteousness. John tells us that what is written in the gospels is written, "that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." John 20, 31.

That being the purpose of Scripture, what does God say to men in the Bible regarding the way of salvation? What must a man do to be saved?

The Bible insists, from cover to cover, with painful repetition that *all men are sinners.* Paul says: "There is no difference; for all have sinned and come short of the glory of God." Rom. 3, 22. 23. "There is not a just man upon earth, that doeth good and sinneth not." Eccl. 7, 20. God tells us in the Bible that we are sinners by *nature.* St. Paul says Eph. 2, 3: "We were by nature the children of wrath even as others." David confesses Ps. 51, 5: "I was shapen in iniquity, and in sin did my mother conceive me." We were born corrupt with evil tendencies and wills opposed to God. It is not true that men become wicked through environment, temptation, or poverty. Men sin because the inclinations and desires and appetites

are in their very nature. You need not paint the spots on a leopard, and you need not tempt a man to make him sin. It is as natural for men to sin as it is for a leopard to have spots. And so it follows logically, as the Bible confirms persistently, that we are sinners *by practise,* sinning in thought, in word, and in deed. Actual sin is simply original sin in action. "There is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7, 20. "There is none that doeth good, no, not one." Ps. 14, 3.

God very plainly states in the Bible that He will punish sin. There will be no weak administration of justice. Sin will by no means be condoned. "The soul that sinneth, it shall die." Ezek. 18, 20. "Cursed be he that confirmeth not all the words of this Law to do them, and all the people shall say, Amen." Deut. 27, 26. No man shall say: "It is unjust; it is cruel." All the people shall say: "Amen," that is right; we deserved it.

Then if we all sinned and if God will punish sin, how can a man save himself? What can he do? God states with equal plainness and insistency that man cannot do anything to save himself. No man can fulfil the Law, being born in sin. No man can atone for his sin. A man cannot pay his debts by borrowing more money from his creditor. You cannot atone for yesterday's sin by any service to-morrow. You cannot pay a debt to God incurred yesterday by borrowing from His time and service to-morrow.

When the rich young ruler came to Jesus with the question of what he must do to be saved, and Jesus told him that, though he was rich and though he was a ruler in the synagog and had outwardly observed all the requirements of the Mosaic Law, still he lacked one thing, and when He then said to His disciples, as the young man walked away sadly: "How hardly shall they that have riches enter into the kingdom of God!" the disciples said in astonishment: "Who, then, can be saved?" meaning that if a rich man could not be saved by his wealth and a good man could not be saved by his righteousness, how can any one else hope to be saved. Jesus answered: "With man it is impossible," Matt. 19, 26, but He continued: "With God all things are possible." Yes, God did what we were unable to do, He saved us. "When the fulness of the time was come, God sent forth His Son, made of a woman, *made under the Law,* to redeem them that were under the Law." Gal. 4, 4. 5. Jesus Christ fulfilled the Law for us, vicariously. Moreover, "the Lord laid on Him the iniquity of us all." "He was made sin for us." Jesus suffered all the consequences of sin for the whole

human race, even the death of the cross, and thus atoned for the sin of the world. "With His stripes we are healed."

Now God in His Gospel offers to all men forgiveness of sin through Jesus Christ. To as many as accept Jesus as their Savior God ascribes all that Jesus did and suffered and will give them a new spirit and a new heart. But this is the condition, that men accept the grace of God for Jesus' sake; that they lay no claim to God's mercy on the ground of their own righteousness or merit, but, acknowledging that they are lost and unable to save themselves, accept salvation in Jesus Christ.

The best men need Christ's merit and suffering as much as the worst. Certainly there is a difference between men in the extent to which they fall into sin. But all are lost and dead in trespasses and sins, and whether a man is shot through the heart ten times or a thousand times makes no difference. In either case he is dead. And whether a man is a moral outcast or an outwardly respectable man, in either case he is dead in trespasses and sins and must be quickened again. No man can be saved without Christ. Without shedding of blood there is no remission. "The blood of Jesus Christ, His Son, cleanseth us from all sin," and nothing else will. "He that believeth not shall be damned." "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house."

And God is able to "save to the uttermost all that come to Him through Jesus Christ." There are no hopeless sinners; harlots, murderers, malefactors, — all may be saved. In Christ there is "plenteous redemption." The only sin that damns a man now is the sin of unbelief, of rejecting the one means of salvation which God at the sacrifice of His own Son has wrought out for man.

By the death of Christ *atonement* was made for sin, and sin was practically forgiven. The forgiveness of sin, effected for all by the death of Christ, is offered to all in the Gospel. Each person who hears the Gospel should by faith lay hold of the absolution which God there has pronounced upon him. Lay your hand on Jesus by faith, and believe that your sins which Christ has already atoned have been carried away, forgiven. "As fas as the east is from the west," God has put out of His sight your sins.

3. Does God Send Trouble?

The answer that Scripture gives is simply: Yes! "Shall there be evil in a city and the Lord hath not done it?" Amos 3, 6. "Thou hast stricken them, but they were not grieved; Thou hast

consumed them, but they have refused to receive correction." Jer. 5, 3.

Instances where God sent trouble abound in Scripture. God sent the Flood. God destroyed the Tower of Babel. God sent the plagues of Egypt. God destroyed Sodom and Gomorrah.

Even when God is not said to have directly and immediately caused a trouble, we know that all things are governed by God, and that therefore nothing can happen without His will or permission. "Not a sparrow falleth on the ground without your Father." No sickness, loss, or trouble can come into your life without the will of God.

Sin is the cause of all trouble in the world. God said to Adam: "In the day that thou eatest thereof thou shalt surely die." If Adam and Eve had not sinned, there would be no death, no sickness, no pain, no sorrow. But man's first disobedience, his eating of the fruit of that forbidden tree, brought death into this world and all our woe, together with the loss of Eden. It is the result of sin that God sends trouble.

God sometimes sends trouble directly and immediately as a punishment for a particular sin; for instance, the Egyptian plagues, the destruction of Sodom, the extermination of the tribes of Canaan.

More often the trouble comes indirectly as a consequence of sin. There is the case of Jacob. He complains bitterly: "Few and evil have been the days of the years of my pilgrimage." "Why, Jacob?" "Ah!" Jacob answers, "my sons have deceived me and brought shame upon my name, and my brother hated me, and I was an exile from my native land." "Yes, Jacob; still, is it surprising that Esau hated you when you cheated him; that your sons deceived you when they saw you deceive others?" Jacob's sins bore their fruit, and he had to harvest it. After David had committed his sins, was it surprising that his own children imitated him to his sorrow and shame?

Whosoever sins sets in motion terrible energies, which are incalculable and eternal in their results. A sin has often proved a crisis in a man's life, after which things were never again altogether the same in his life.

Nevertheless, we cannot always say that particular trouble is the result of special sin. Job's comforters were all wrong when they thought that Job was a sinner above others because he suffered more than others. As a matter of fact, Job was a better man than

any one of his three comforters. The disciples made the same mistake when they asked Jesus: "Master, who did sin, this man or his parents, that he was born blind?" So far from being a mark of Cain and of special wickedness, trouble is sometimes a badge of Heaven's special favor; for we also read in the Scripture: "Whom the Lord loveth He chasteneth."

When trouble comes to you, therefore, search your life. Both you and I will find enough sin to make our affliction seem light indeed in comparison; and let us repent of our sins. When trouble comes to others, let us beware lest we think evil in our hearts against our neighbor, supposing that he was a sinner above others. It may be as in the case of Job that he is more righteous than his judges.

Though trouble is God's punishment for sin, yet by His grace and mercy God makes the very results of our own sin to become the vehicles of blessings to us; *for God's purpose in sending trouble is always to save.* God is "not willing that any should perish, but that all should come to repentance." 2 Pet. 3, 9. God in His providence does not aim at making us comfortable in this world and time. It is of paramount importance, whether we grow rich or poor, whether we are healthy or sick, that we should come to a knowledge of our sin and need and accept Jesus Christ as our Savior. And it is chiefly through the discipline of sorrows that God reveals to us our need, which alone can bring us to the foot of the Cross. Many a man on his sick-bed or even death-bed, many a man standing in the wreckage of his fortune or at the casket of a loved one, has learned to know his need, and thus has found his Savior.

Unfortunately there are many whom the Lord afflicts with this beneficent purpose who do not regard it. They do not see God's hand, nor do they recognize His purpose. Others, again, after they have recovered from their illness or retrieved their fortune forget their fears and their promises, as well as their vows. They turn again to their former lives of indifference, and again become engrossed with the cares of this world, live for its pleasures and treasures, and in the end are lost. It is not God's fault. It is concerning such people that we read Jer. 5, 3: "Thou hast stricken them, but they were not grieved; Thou hast consumed them, but they refused to receive correction."

Others, again, murmur against God in their trouble and rebel.

How foolish and futile! In that way they only deprive themselves of the blessing without saving themselves the trouble.

But even after we have found our Savior and embraced His salvation in faith, our troubles are not at an end. When the artist has brought the rough and shapeless block of granite out of the quarry into his studio, he begins to work on it with hammer and chisel until by slow degrees the perfect image of beauty emerges from the rock. And so the Master Artist, God, after He has brought us out of our natural state into His kingdom and Church, begins to hew away with the hammer and chisel of discipline and sorrow until by and by the likeness of the character of our Lord Jesus Christ appears in our life. Death is the last blow of the hammer that perfects the image. Then "we shall be like Him, for we shall see Him as He is."

By the discipline of sorrow God *reveals us to ourselves.* A man has no more religion than he can command in the day of trouble; no more faith than he has when he is out of work and is spending his last dollar; no more patience than he shows under vexation. One affliction discloses a lack of faith, another an infirmity of temper, a third the power of some old habit. The railroad accidents which used to startle us have led to most of the improvements which render traveling by rail so comparatively safe in these days. Our troubles are intended by God to reveal to us our weakness, so that we might turn a vigilant eye upon them and fortify ourselves in those respects. We are to learn from defeat and troubles how finally to overcome and to gain the victory.

God sends us trouble to keep us from being wedded to this world and seeking all our good things here in this life.

A mother once brought her child to Gypsy Smith to shake hands with him, but the little fellow resolutely refused. Mr. Smith coaxed, and the mother threatened, and by and by the little fellow laid his fist into the evangelist's hand. But Mr. Smith wanted to shake hands, not fists, and so coaxing and threatening were resumed once more. At last the little lad broke down; the tears streaming down his cheeks, he opened his fist, and there fell into the hand of the evangelist the treasures of the boy, a few marbles and some colored glass.

So likewise do we hold our treasures in a firm grip. While we are willing to surrender ourselves to the Lord to be saved, we are always inclined to withhold from Him some special treasure. It is usually not until the Lord in His great mercy loosens our

hold and takes from our hands the treasures we hold so dear and we stand before Him at last with empty hands and perhaps weeping eyes that we lay our hands in His and say: —

Lead Thou me on
O'er moor and fen,
O'er crag and torrent,
Till the night is gone.

Especially is this true when our loved ones are taken from us; as our earthly home becomes lonesome and heaven becomes populous with our dear ones, we begin to realize that "Heaven Is My Home," and we look forward to the Father's house. Earth loses its charms; treasures and pleasures fade. We look more, and more wistfully, to that better country, even the heavenly.

Unbroken prosperity is ruinous. Therefore not many rich and great are saved, because their hearts are rooted in the earth. Abraham said to the rich man: "Thou in thy lifetime receivedst thy good things." Perhaps if he had not had them, or not so much, or if they had been taken from him, he might have considered the better riches in God and found them. Having so many treasures, many do not seek the pearl without price.

Let us thank God for our troubles. How can we expect to be saved without them when "even the Son of Man was made perfect through suffering"? "We must through much tribulation enter into the kingdom of God."

The Theological Student and the Bible.*

Prof. John H. C. Fritz, St. Louis, Mo.

The Bible is a singular book; it is, in more than one respect, the greatest book in the world, it is, in fact, the only Book of its kind. Its depth of thought the greatest thinkers or philosophers of the world have never been able to fathom, but its essential truths are presented in such simple words that even a child can understand their meaning. From a literary view-point the Bible is unique, both in its original languages and in its translations; it is the best literature that has ever been produced. The chief literary charm of the Bible is the extreme simplicity and the beauty of its language. Our English King James Version was made at the best

* Every Monday evening a brief chapel-talk is given by the Dean to the students of Concordia Seminary at the time of the evening devotions. The one herewith submitted is a sample.

period of English literature. To know the English of the English Bible is to know the beauty and the power of the English language. There is no better model for the study of English than the English of the English Bible. Carlyle, himself a master of English, says of the Book of Job: "I call the Book of Job, apart from all theories about it, one of the grandest things ever written by pen. There is nothing written, I think, in the Bible or out of it of equal literary merit." The Bible is the best story-book that has ever been written. Both the Old and New Testaments are filled with beautiful stories: highly interesting, thrilling, true to life, instructive. Critics say that the story of the Prodigal Son is the best short story ever written. The Bible is the most frequently quoted book in the world. Literature is filled with direct and indirect references to it and quotations from it. Many beautiful references and passages in literature can simply not be understood and appreciated by a man who does not know his Bible. Considered simply from a literary point of view, a man's education is not complete without a knowledge of the Bible.

Grand as the Bible is as a piece of literature, *we,* however, should not merely nor in the first place study it for the sake of its literary value, but because it is *the inspired Word of God,* able to make us wise unto salvation through faith which is in Christ Jesus. Of all books the Christian ought to know his Bible. It goes without saying that above all men a pastor ought to know the Bible.

When the theological student has been graduated from the seminary, he will find it a task to prepare well one sermon every week, perhaps in many cases two, with the additional number which he must prepare for holidays, special occasions, and funerals. Many a young pastor also teaches the church-school. This work, besides his pastoral duties, will take up so much of his time that he will study chiefly his sermon-texts and will neglect to make a *special study of the Bible as a whole.*

But does not the theological student in the course of his theological curriculum learn to know the Bible as a whole? No, not in the course of his *prescribed* theological curriculum. In the lectures on isagogics he learns to know the Bible as a whole only as far as its general make-up and general contents are concerned, the writers of the various books, the time when the books were written, and so forth. Isagogics is but an introduction to the study of the Bible and not the study of the Bible itself. Exegesis calls for a study of the Bible itself; but in the exegetical lectures only

a number of books or mere portions of books of the Bible are studied exegetically and not the Bible as a whole. The purpose of the exegetical lectures, treating certain important parts of the Bible, is to teach the student how to study the whole Bible and to encourage him to do so. In the lectures on dogmatics the Scripture-passages are studied which prove the great doctrines of the Christian religion and many other Scripture-passages are introduced, but all these are but a small portion of the Bible as a whole. The Scripture-lessons at the chapel services are also only small portions of the Bible selected for devotional purposes. In his prescribed theological curriculum, therefore, the student does not study the whole Bible. If he would learn to know the Bible as a whole, he must learn it by way of *private* Bible study.

My purpose this evening is to encourage you to *study* the Scriptures. It is unnecessary to emphasize that you ought to do this. Take a book of the Bible and read it at one sitting, so that at once you get an idea of the book as a whole. By reading and studying only portions of the books, very often small portions, we do not learn to understand the general trend of thought and the purpose which the book as such is to serve. To begin with, read a number of books in this way. Then for a better understanding read portion after portion, giving special attention to difficult passages. Remember the rule of hermeneutics that the Scripture is the only authentic interpreter of itself, *Scriptura Scripturam interpretatur*. For this purpose look up and study the references given in the margin of your Bible. Only in the last instance resort to one or more of the many commentaries that have been written on the Bible. Set aside a certain time each day or a certain time of certain days for private Bible study. You will do well to mark certain portions of your reading, make notes, and keep a list of beautiful Scripture-passages which you can later use as sermon-texts or by way of application in your sermons, or when calling on the sick, the erring, or the stranger without the gates.

Making a thorough study of the Bible will serve a threefold purpose: First, it will strengthen your spiritual life, add to your happiness, and increase your usefulness as an individual Christian in this world; secondly, it will be helpful to you in your sermon work, — many pastors often complain that they with difficulty find suitable texts for their evening service or for special occasions, the reason being that they do not know their Bible; thirdly, a thorough knowledge of the Bible will make you better able as a pastor,

a shepherd of souls, to supply the spiritual needs of the many different kinds of people whom you will meet in your congregation and in your mission-work.

Ceterum censeo, Search the Scriptures. Of all books which you read and know let the Bible be the book with which you are thoroughly acquainted from cover to cover. Don't make the mistake of reading many books about the Bible without making a thorough study of the Bible itself. May it be said of you that you "*know* the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus," remembering that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3, 16. 17.

THE THEOLOGICAL OBSERVER.

The Synodical Conference. — The mission carried on among the colored people enters upon its fiftieth year in 1922, having been begun at the sixth convention of the Synodical Conference at Immanuel Church in Fort Wayne in 1877. — The Mayor of Atlanta has vetoed an ordinance of the City Council forbidding white preachers to serve colored congregations because that would signify social equality among the races. If Jesus came to Atlanta, — we shudder to think of it, remembering the instance of the "temperance" preacher of Brooklyn, who declared that Jesus could not be admitted to membership in his church because He turned water into wine. D.

The Ohio Synod. — The million-dollar offering has reached the sum of $785,514.08, 504 congregations with 62,934 communicant members not having reported yet. — In Western Canada 52 pastors of the Ohio Synod are serving 41 organized congregations and 85 missions. Also a superintendent of missions and three professors of Luther Academy are in this field. D.

Augustana Synod. — Of the two sites offered for the new seminary of the Swedes at Rock Island, Ill., Zion Hill, adjacent to Augustana College, has been chosen and is now being reduced to the street grade. — The visit to the United States of the Swedish archbishop, Nathan Soederblom, upon invitation of the Federal Council of Churches of Christ in America, the World Alliance for Promoting International Friendship through the Churches, the Church Peace Union, the American-Scandinavian Foundation, and the Board of Directors of Augustana College and Theological Seminary, is looked for in the latter part of 1922, and it is expected that the archbishop will attend a session of the ULC convention at Buffalo in October. — In a thoughtful editorial on "Christian Liberty and Puritanic Phari-

saism" *Augustana* (February 2) says: "It behooves us to hold fast faithfully God's Word and the leading doctrine of our Church, for there exists an aggressive and arrogant Puritanic Pharisaism, which with its rationalism and work-doctrine is rushing in upon us from all sides and seeks to rob us of our Christian liberty. If we yield, we are lost. . . . The aforementioned pharisaical and rationalistic tendency is revealed by keeping silent or saying very little about the great redemption-doctrine of the Bible: justification by grace for Christ's sake, or by substituting for it a crass work-doctrine. Men — so they teach — are to be saved by becoming good, instead of becoming good through being saved, as God's Word teaches." — The old question that is perplexing the earnest members of the Lutheran Church for some time, to wit, whether our congregations are becoming worldly, is put forward from a new view-point by Dr. Adolf Hult of the Swedish Augustana Synod in the *Lutheran Companion* for January 21, 1922. He calls attention to a fact that deserves to be fully investigated, to wit, whether the existing and increasing secularization of our modern congregational life is not due perhaps to a weakness on the part of the so-called Christian element in the congregations, which is losing its former leadership in the Church. Dr. Hult says: "We are in a new era. The generation that saw great spiritual awakenings, the majesty of regenerating grace, has soon gone the 'long, long trail' (not 'down,' as the song has it, but) up, Home. The two-centuries-old Protestant secret organization world-movement, the Protestant Biblical critique, the Protestant loss of world-dominion (almost), all of this has told heavily. The World War wrenched the 'Christian element' loose from its lingering grip on the affairs of the Church. These have prevailingly passed into the control of efficient business minds, whether of the 'Christian element' or no. Socially it is not dominantly the experienced Christian souls who could sing with the patriotism of their 'citizenship in heaven' (Phil. 3, 20): 'Mine eyes have seen the glory of the coming of the Lord,' that lead the societies and movements, but capable organizers, men of affairs, women of social standing. Beautiful receptions still remind of the past and prophesy of a possible new future. But even among us it is more and more the other way. Meanwhile, what is the so-called 'Christian element' of our churches doing? Commonly they sit back in gray reminiscence. Once in a while, in a private heart-to-heart fête, they unbosom. The tears spring forth like a river dammed up. Perhaps the quiet moments end in a prayer of wistful sadness. And the world-controlled church-work goes on as before. I notice this change especially in the festivities of the churches, beyond our Lutheran realm, and often within it. We see it in the choice of lay-members for boards and committees. And as all such ages have a priesthood akin to it, so ours, too. The minority, the 'Christian element,' in the Biblical sense of that expression, is puzzled, unnerved, confused, despondent, its former thoughtful purposiveness apparently slugged and prostrate. If we pastors have failed to note this situation, it simply reflects, from another angle, the stupor which falls on him

who but for a moment yields his inner self to the gas-vapors of the secular trend.

"Reasons are what? 1) The 'Christian element' still remaining has suffered an inner spiritual exhaustion. 2) It has yielded to the worldly elements in crises, when the Christian stand in doctrine and in life should be assertive. 3) It has, like worldlings, often bargained for the 'filthy lucre,' church-success, where it ought to have been true to principles, and awaited God's hour to fill the coffers with means consecrated by the Spirit. 4) It has neglected to study the times, the trend of men's minds, the doctrines of the world-Gospel, the unbelief of worldlings, the connivances of the secular element of the Church, the good practical sides of worldly men's business ingenuity, and the like. 5) The Word of God has lost its absolutely decisive authority in the control of the Church, its management, its ways and means. 6) The 'Christian element' has frequently not kept culturally apace with the worldlings of the fold. Hence it has been outfaced in the counsels of the Church. 7) Hosts of other reasons, which you, dear reader, ought to be able to supply. You have the same opportunity of study as the writer.

"How the edge of honest, earnest spiritual critique is often cruelly blunted by the cheap fling: 'We need constructive criticism'! Very well, I will furnish that, in brief suggestions only, of course: 1) The little 'Christian element' needs a strengthened faith and love. That is gained only by a new, daily conversion, a new attachment to Christ, a new search of the Scriptures, a prayerfully prepared frequent communing with Christ at the Lord's Table, whereby the solidarity (union) of the saints of God is tightened. 2) The 'Christian elements' should pray for more spiritual boldness. We are too afraid of the devil in the Church, while we shout at him screamingly in the world outside of the Church. We need more bold confessorship of Christ in word and deed. 3) We must ask for new grace to quit worshiping 'church success.' To be faithful to Christ in His Word and to leave the 'success' or failure to the Lord of the Church is apostolic, Luther-like, above all Christ-like. The 'Christian element' has too long demanded 'success' of their pastors at almost any price. So the pastors have often been whipped into line with the worldly element to obtain rapid success. And God knows how we have wept, anguished, bled in the secrecy of our life that the 'Christian element' has been just as hard-heartedly exacting of mere 'church success' as over the worldlings, until the clergy often lost heart with their spiritual vision of things. So God now lashes that unfaithful 'Christian element' with growing loss of leadership. The cure is to cure the original disease. 4) When the worldly element puts on its secular programs, we who abhor them will needs seek a cultured Christian substitute. Wrangling, criticism, a feeling of half-expressed disappointment will not suffice. There must be a cultural and life adequacy, capability, with us pastors, so that we have the spiritual and churchly and Lutheran substitute always at hand for the rank proposals of the secular element. That itself presupposes a continuous study and observation with skilled

practise. 5) Until a change in the large can take place in churches, gather the frail, scared 'Christian elements' at church gatherings where the full satisfaction for Christian hearts can be had. If the worldly element puts over its worldly banquets, which shame the name of Jesus, let us gather the Christian element to Christian joy-feasts. If the worldly element proudly dominates public counsels of the Church, gather the Christian element (which of its own free will comes freely together) into Scripture study, into meetings for counsel on Christian problems, into mission activities, and thus sustain this hard-pressed element, until God gives a great spiritual awakening. 6) Countless other advices which the good reader with Christian faith and experience can supply.

"The writer is not penning these lines as a mere theory. It has been the program of his ministry, its purpose, although God knows how frail the execution has been. I know that the advice works. I am assured in Christ that it is not futile for a pastor to have a big constructive program for church-leadership by the 'Christian element.' God fights on our side, then, please remember. His Holy Spirit guides us in those turmoils, forget not. And should we be called away to meet the 'Judge of all the earth,' we can at least with a blood-cleansed conscience confess in the sight of His eternal Majesty: Lord, it was my heart's desire to serve Thy little ones, the quiet of the land, those whom Thou hast called 'the apple of My eye.' (See Ps. 17, 8; Zech. 2, 8.) It is a fearful thing if we wound the apple of the Lord's eye, the 'Christian element' in His Church. It is divine tenderness and eternal statesmanship on the part of the simplest layman to find grace to confess in truth: 'My conscience is bound in the Word of God.' That word is the Magna Charta of the 'Christian element' of the Church. If any one questions the right to the name the 'Christian element,' we refer him to the Augsburg Confession, which has it in other words: 'the communion of saints.'" D.

The Merger Synods. — Rev. A. C. Ernst, of Stillwater, Minn., has been appointed second Commissioner to Europe, to assist Dr. Morehead, whose work has become far too extensive to be carried on by one man. Rev. Ernst will first follow Dr. Morehead and then work from Germany as his base. — Of the late Prof. Peer Stroemme, the "most famous professor" St. Olaf College has had, his classmate, O. G. Felland relates something that was not great: "He was one of our foremost chess-players. . . . When he was a student at the Concordia Seminary at St. Louis, it would sometimes happen that he was not interested in the lectures of Prof. Guenther, and he would pull out a problem that he had clipped from the chess column of the *Globe-Democrat,* hold it at arm's length under the desk, and have it solved before the professor had finished his lecture. I have several of these problems yet, preserved in one of his scrap-books." — Speaking of the course of study at Luther College, Decorah, Iowa, and advocating the retention of Greek and Hebrew in the college curriculum, Oscar L. Olson quotes from *Learning and Living* by Ephraim Emerton, *professor emeritus* of Harvard University: "Martin Luther was right

when he said: 'This we cannot deny, that, although the Gospel came and daily comes through the Holy Spirit alone, still it came through the medium of the languages, has grown by them, and must be preserved by them. According as we love the Gospel, let us eagerly study the languages, and let us not forget that we cannot well hold the Gospel firm without them. The languages are the sheath in which the dagger of the Spirit rests; they are the casket in which this jewel is enshrined; the chalice wherein this drink is borne. Because the languages have now come to the fore, they are bringing such a light and doing such mighty things that all the world marvels. Therefore, although the doctrine and the Gospel may be preached by simple preachers without the languages, yet this is a dull and weak affair, and men at last tire of it and after all fall to the ground. But where the languages are, there all is fresh and vigorous, the text is made clear, and faith is ever renewed through new and ever-new words and works.' I am not advocating an absolute requirement of either Greek or Hebrew for the first degree in theology, but I do think that it is a pity that any really serious student who desires to be something more than a 'simple preacher' should neglect the opportunity of help offered by his teachers to acquire a working command of both. For a higher theological degree I would make them an ordinary requirement. I urge this careful study of the original documents, fully appreciating the mass of material that has accumulated upon them to such a depth that they are almost buried out of sight, but realizing also, perhaps a little better than the enthusiastic youth, how in every time of crisis men are ready to throw off this whole superincumbent mass and go back to the first simple problem of the meaning of the Christian message. It is for such critical moments that the student should consciously prepare himself. If he is to lead then, he must get ready now." This is the truth; but as far as we know, this is no longer the standard at Harvard. D.

Australia. — A report has been circulated among our brethren in Australia that the Missouri Synod tolerates lodge-members among its congregations. The report was started by a pastor of the United Evangelical Lutheran Church in Australia. It is refuted by the *Australian Lutheran* (December 7, 1921) from our official publications in the *Lutheran Witness*. The fact is not blinked that there are lodge-members in congregations of the Missouri Synod, who are, however, subject to church discipline and are actually being disciplined. Such a practise cannot be classed as toleration. It would be impossible for a congregation that has adopted the policy of toleration towards lodge-members to obtain membership in the Missouri Synod. In Australia all Lutheran synods have declared themselves opposed to lodges; it only remains to be seen whether the opposition is a serious and active one. — German publications are now permitted by the Australian government "on condition that they are correct translations or faithful synopses or summaries" of English publications, are marked as such in the heading, and give page references to the respective English publication. D.

The Extra-Evangelican Christ. — "Were the person of Christianity's Founder to be ruled off the pages of certain history for the lack of sufficient evidence," says the *Catholic World* (December, 1921), "then by the same canon would fall nearly all the great figures of antiquity. F. C. Conybeare, of whom we may say only that he is less a radical than Professor Arthur Drews, whose extravagant theories he attacks as baseless and absurd, is willing to admit that the gospels and other Christian literature date back at least to within seventy years of the death of Christ, whereas, he points out, the chief sources of information regarding Solon, the lawgiver, for example, are Plutarch and Diogenes, writers who lived *seven and eight hundred years after him.* And this is but one example of hundreds that could be adduced of 'individuals for whose reality we have not a tithe of the evidence which we have for that of Jesus.'"

Inveighing against the blatant suppositions of Higher Criticism of the Strauss-Drews type, the writer of the article, Edwards Roberts Moore, pleads for fair play in dealing with the voluminous evidence on behalf of the historical existence of Christ. He writes: "The enemies of Christianity had sought in many ways to devitalize and to destroy entirely the New Testament record of Christ; it remained for David Friedrich Strauss, in 1835, and after him, for Professor Arthur Drews and his associates, to seek not merely to strip Christ of supernatural power and mission, but actually to deprive Him of the *fundamental attribute of existence.* In their judgment, the gospels were *pure myths,* and Jesus a mere creation thereof!"

This "extravagant theory" Mr. Moore regards as unfair, unhistorical, and therefore unscientific. He says: "If the more scanty and unsatisfactory evidence dealing with those dim, but majestic figures of ages antedating by many centuries the opening of our era be accepted as conclusive, then, far, far beyond all thought of question should be the voluminous testimony corroborating in every detail the traditional account of the beginnings of Christianity, a testimony that includes the findings of *true* higher criticism, as well as a great mass of matter extrinsic to the text itself, consisting of quotations from scores of the early writers, countless indirect references, and last, but not least, innumerable monuments, if not contemporary with the Apostolic Age, at least *closer to the deeds* they commemorate by many hundred years than the earliest record we have of many an event universally regarded as unimpeachably historic."

While the writer believes that "to-day *Das Leben Jesu* of Strauss and *Die Christus-Mythe* of Drews with their fantastic ramblings live but as *reminders of the absurdities* to which the human mind will descend in its attempt to defend *a preconceived notion,*" he claims that the favorite arguments of Higher Critical Mythists involve a *petitio principii,* "since, as a matter of fact, impartial history did not thus, by its silence, bear witness against Christ." Referring to Josephus, he avers that even if Josephus had been silent, this might be explained satisfactorily by the *vanity and opportunism* of Josephus, who by "speaking of Jesus and Christianity might have *compromised*

the Jewish cause, which he had at heart, and also *his own reputation* as a man of letters, which he had still more at heart." However, Josephus has not been silent! As a matter of fact there are in his writings three distinct references to Christ and matters Christian. In the first place, we have a "splendid and unassailable account" (cf. Keim in *Jesus of Nazareth,* Vol. 1, p. 16) of the mission and death of John the Baptist which *agrees with and confirms* the Gospel-narratives of the same events. Moreover, we find in *Antiquities* (Bk. XX, chap. IX) a passage which describes the *death of St. James the Less,* the brother of Jesus, which cannot be stigmatized as a forgery, as Drews would have it, but must be regarded as authentic, since it is not only quoted in full by Origen, but also constitutes *"genuine Jewish history, without a trace of Christian embellishment."* If, then, this passage is genuine, what does it prove? "It has, in the first place, a direct reference to *'Jesus who was called Christ';* and the manifest identification of this Jesus with Him whom we know as the Founder of Christianity is undeniable, in spite of the far-fetched ratiocinations of Professor Drews and his school." "In the second place, this phrase, although it expresses no *personal opinion* of the author, does something far more significant and important: it indicates a wide-spread knowledge of — and shall we not say acceptance of? — the *Messianic claims* of the Jesus he mentions." "Finally, as Battiol points out, although it does not declare explicitly whether St. James and his companion were accused of violating the laws of *the Law,* the penalty inflicted — they were stoned to death — is that decreed in Deuteronomy against those who would serve strange gods. It is clearly implied, therefore, that their crime consisted *in the desertion of Judaism* for some other form of worship."

However, "it is about the third of these reputed passages from the Jewish historian that the greatest controversy rages." Quoted in the current translation the passage reads: —

> About this time lived Jesus, a wise man, if it be proper to call Him a man; for He was a worker of miracles, a teacher of such men as receive the truth with pleasure. He drew over to Him both many Jews and many of the Greeks. He was the Christ. And when Pilate, at the instigation of the principal men among us had condemned Him to the cross, those who had loved Him at first did not forsake Him. For He appeared to them alive again on the third day; the divine prophets having foretold these and many other wonderful things concerning Him. And the sect of the Christians, so named after Him, are not extinct to this day.

Though this passage is thrice quoted by Eusebius, it has been declared to be a Christian interpolation, added to the text by some forger between the years 248 and 320. The basis of this contention, which is supported by Drews, Throburn, Linck, Schuerer, Father Lagrange, and others, is the theory that the *sentiments* contained in it are far *different* from anything *Josephus* could have written. Against this supposition the writer says: "But, you object, Josephus said of Jesus: 'This was the Christ.' What if he did? Does he thereby express his own belief in the Messiahship of our Savior? No more than a Protestant who calls a priest 'Father' by that word acknowl-

edges all that title connotes. 'Father' is simply the conventional title of the priest. In like manner, the writer of this passage was merely seeking to connect historically the character of Jesus, of whom he was speaking, and that of Christ, with which many of his readers would be familiar, without advancing any personal opinion whatsoever regarding the theological accuracy or significance of the identification. It is as if he said: This Jesus, of whom I am speaking, is the same person as Christ, the Founder of that sect you probably have heard of, the Christians. Would it take one of these same Christians to write anything so *simple and free of implication* as that?"

Again: "Immediately after this phrase, which the protagonist of the 'silence' would make so damning, we read the following: 'Now when at the instigation of our chief men, Pilate condemned Him to the cross, those who had first loved Him did not fall away.' Is this the style of a Christian apologist? Here we have merely a *cold, lifeless* statement of fact, with perhaps an implication of faint surprise that His followers did not fall away; no word of the *noble cause* in which He died, no word of *vindication,* no word of *praise or affection,* not a single *Christian thought* or *expression!* In the words of Professor Barnes: 'Why should a Christian trouble himself to make up such an interpolation as this?' So with the eminent author whom we have just quoted, we feel justified in concluding that the *content* and *style* of the passage under consideration furnish *no argument* against its authenticity."

After quoting passages referring to Christ and Christians, from Tacitus (*Annals* XV, 4, 4), Suetonius (*Life of Claudius* and *Life of Nero*), Pliny the Younger (*Epistle* X, 96), Celsus (*A True Discourse*), and tracing "the indisputable testimony of a very early date to the existence and person of Christ" as preferred by Lucian, Basilides, Marcion, Valentius, and Heracleum, all writers of the second century, the essayist concludes his researches by saying: "And so we see that after all Christ is not a mysterious personage, who left an impression only upon *history written by His friends* and, therefore, *open to suspicion.* In fact, when all circumstances are taken into consideration, the manner in which history was written in those days, the many reasons which would induce non-Christian writers of the period to be silent about Him, the peculiar character of His mission, life, and work, it is not surprising that we find, comparatively speaking, so *little* in contemporary profane history about Him; and, on the other hand, a source of the greatest wonder — at least to those not possessing a strong faith in the divine ordering of all things — is the *completeness* with which the Gospel-narrative, as it has been handed down to us, is verified by the findings of history certainly not prejudiced in favor of Christianity."

"One good thing, however, Mythism did accomplish, — to draw good out of evil is often the way of the Lord, — it constituted an occasion for us to search into the pages of secular history, and to discover the real strength that our case possesses. Strauss and Drews and the rest had eyes and saw not, and then, with the rash folly of

a moth that would seek, with its flimsy wings, to cut off from the earth the light of the sun, they thought to hide from their fellow-men Him whom they would not see. But the penalty of wilful blindness has been paid; they and their work are well-nigh forgotten, and the ghost of the monster conceived by their warped brains is laid and walks no more, while more glorious than ever, majestic, dominating, standing out like a towering mountain peak against the blue sky of Truth, is the eternal, resplendent figure of Jesus the Christ."

MUELLER.

The Marvelous Mr. Wells. — In a rather verbose and rambling sketch on Mr. Wells, author of the *Outline of History* and special reporter for the *New York World* at the Washington Conference, Charles W. Wood, in *Review of Reviews* (December, 1921), quotes him as follows: "I began thinking out the *Outline of History* when I was a boy in school. I did not appreciate this fully at the time, but I sensed a considerable disparity between the evolution of man as science explained it and the evolution of me as it was written in the history books. According to one I was a unit of the human race which had climbed out of the mire in a million years of struggle, until eventually there had arrived on earth a conscious, articulate, intelligent, and creative being. According to the other, I was an Englishman, and my enlightenment was principally due to that. From the one point of view my problems were human. From the other they were dominantly national. But from which point of view was our world-thinking done — from that of biological science or from that of nationalistic emotions?"

"It was this idea," so Mr. Wood delineates the further development of the boy Wells, "in the back of young Herbert Wells's head which eventually produced this epoch-making book. Wells was a poor boy with a thirst for knowledge. He worked in a draper's shop. A mere college education, apparently, did not appeal to him. What he wanted was to *know things,* and Professor Huxley at that time was committed openly to the near-crime of finding things out. In the minds of most people, Darwinism was akin to blasphemy. It was morally necessary, it was thought, to retain our romantic attitude toward biology. That man had legs was perfectly legitimate knowledge, and physiology of a sort was perfectly permissible. But how came he to have legs instead of fins? All inquiry in that direction was taboo as likely to upset some very necessary assumptions. But Wells asked, 'How come?' and he went to Huxley to find out. And the more he studied with Huxley, the more he threw himself into the fight for the right to report things *as they are.*"

If Mr. Wells, whom the writer styles a superdreadnought, has thrown himself into the fight for the right to report *things as they are,* he has certainly not made use of that right in his *Outline of History.* In fact, the main criticism of Mr. Wells's book is to the effect that he has minced and mauled historic data, warping and twisting periods and epochs to fit them into his scheme. "The chief defects of the book," writes *Art and Archeology,* "are the faulty perspective and

proportions and the preposterous valuations. Nearly three hundred pages are wasted on geologic eons and conjectural prehistoric human history, for which a brief chapter would have sufficed. More space is given to Philip and Alexander of Macedon than to the civilization and literature of Greece from Salamis to Chaeroneia. The literature and law of Rome and their influence are altogether ignored. The Renaissance is lost to sight, and the entire political history of modern Europe from 1400 to 1800 muddled and skimped in two confused and confusing chapters."

However, it is with Mr. Wells's lack of justly evaluating Christianity as a potent and revolutionizing force for good that a Christian student of history, above all, takes issue. The *Catholic World* (August, 1921) points out one statement which strikingly reveals Mr. Wells's utter lack of proper perspective and just valuation in this respect. We read: "Christianity, he tells us, was 'one of the *numerous blood and salvation* religions that infested the decaying Empire.' There he leaves it: there, we must assume, is his *compendious judgment of Christianity as a historical fact.* 'The *numerous* blood and salvation religions,' — were they so numerous? I suppose that those cults which used the *Taurobolium* are the 'blood and salvation religions' to which he alludes. It is not always easy to arrive at a clear knowledge of these ancient cults and their ceremonies, but of this particular one we have a full account in the works of the poet Prudentius."

Having described the Taurobolium, the writer continues: "It is a horrible picture, but we must look on it, if we are to understand what is *implied by Mr. Wells's statement that Christianity was but one of the numerous 'blood and salvation' religions* of the day. As far as scholars have been able to ascertain, this disgusting ceremony came into the Roman Empire with the worship of the Magna Mater, or Cybele, from Phrygia. The worship may be said to have been, in its origin, that of the great, beneficent earth from which all things spring, and the ceremony in question, with many another accretion, was grafted on to it, though not absolutely confined to it, for the first recorded Taurobolium took place during the reign of Hadrian at Puteoli and was in honor of Venus Caelestis, possibly by Roman syncretic methods associated with Cybele. At any rate, in A. D. 134 we hear of it for the first time in connection with the Romans. The last recorded instance seems to have been in the fourth century, and the scene was a minor temple of the goddess, the great temple being on the Palatine Hill. And, by the way, let us note that the Taurobolium must have been of *rare* occurrence! Further it seems probable, though not certain, that the Taurobolium became engrafted on to *the worship of Mithras.* No doubt, we have to thank Renan very largely for this (information), for it was his suggestion that it was a race between Christianity and Mithraism, in which the former did win, but the latter might have done so. Mithraism was essentially a soldier's religion, and the soldiery of Rome, which went everywhere, took this and other of their beliefs to all parts of the Empire. It was

a purely masculine religion, which excluded female adherents, a very potent reason why it never could have been a successful rival to Christianity. It had its various grades, its secrets, its initiation ceremonies, its ceremonial dresses. This religion was, however, quite distinct from that of Cybele; it was of Iranic origin, whilst the other was Phrygian. If, as is quite likely, the Taurobolium was introduced into Mithraism, then Mithraism may be counted as another of the 'blood and salvation' religions. But we are told that they were numerous. Where are the rest? Candidly, I see no justification for the word 'numerous.'"

Taking up the next statement of the Wellsian sentence, the writer goes on to say: "Nor do I think that the words *'infested the decaying Empire'* can be justified. No doubt, the desire is to describe Christianity with what might be called its *fellow puerilities like Mithraism,* as the *bacilli of decay which flourish on dead or dying bodies.* But is this historically correct? Rome fell, so the text-books put it, in 476, and whatever significance we may attach to that term, we can hardly quarrel with the statement that the Empire was then in a state of decay. But between that date and the date when Christianity had acquired some definite position in Rome, many years elapsed, more than have passed since white men first made a home in North America. And what happened in those years? In B. C. 29 Octavius, returning to Rome in triumph, closed the doors of the Temple of Janus and closed they remained until A. D. 242, when the great epoch of the *Pax Romana,* perhaps the most wonderful era that the world has ever seen, came to an end. With long-continued peace came the corresponding prosperity, yet this is just the time when Christianity passed through childhood into early youth. Was the Empire really a *decaying institution* during all this period?"

"Still less can I find," the writer continues, "any possible justification for the truly astonishing lack of historical perspective exhibited in the remaining member of the short paragraph with which I have been dealing. Christianity is *contemptuously dismissed as just one of those absurd and out-of-date religions* which pullulated in the empire at the time of its decay — just that, and nothing more! If that thesis is to be sustained, we must ask for an explanation of a fact which is carefully ignored in the paragraph and almost equally neglected in the whole book. Why did this particular absurdity go on whilst the others came to an end? None but the wilfully blind can fail to see that this is a matter which must be cleared up before we can even begin to discuss the thesis in question. Cybele and Attis are gone; gone is the Magna Mater Deorum, gone, too, Mithras with Astarte, Isis, and the whole heterogenous pantheon of later Rome. They have stayed so far from memory that it is only by the utmost patience and research that scholars can wring their secrets from slabs and from the furious comments of their Christian adversaries. Where is Christianity to-day? If it was just one of those numerous absurdities, why and how has it taken the place it holds to-day and has held for centuries? How is it that this particular absurdity has,

page Mr. Wells, secured the veneration and belief of an overwhelming preponderance of the best intellects of all ages? *Believers in revelation have a satisfactory answer* to these questions: no other explanation has been put forward which will for a moment hold water."

The following sentences, with which we shall conclude this discussion, no doubt reflect the sentiments of every Christian scholar as regards the warping of historical facts by antichristian writers of the Wells type, in order to suit their antireligious fancies. "The fact of the matter is that one almost loses patience when one tries to read the works of those who fondly imagine that they are dealing scientifically with the matter of comparative religion. Many of these writers *understand neither science nor religion* nor what is entailed in a just comparison." In his *Outline of History* the marvelous Mr. Wells has certainly proved himself incapable of appreciating either of the two. MUELLER.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Popular Commentary of the Bible. New Testament. Vol. I: Matthew to Acts. *Paul E. Kretzmann, M. A., Ph. D., B. D.* VII and 679 pages, 7×10½. $4.50, postpaid.

God be praised for this work! Many a pastor in our Lutheran Church has, no doubt, been asked by his members for a commentary on the Bible in the English language. Until now we have always been at a loss unqualifiedly to recommend a commentary which could be bought by our people at a popular price. Now we have the first volume of such a commentary, and our Publishing House announces that not only Volume II of the New Testament, Romans to Revelation, but, perhaps, also Volume I of the Old Testament will be placed on the market yet this year.

The volume which has just left the press contains an exposition of the four gospel narratives according to Matthew, Mark, Luke, and John, and the Acts of the Apostles; three maps: "Palestine at the Time of Christ," "The Western Half of the Scripture World, Showing St. Paul's Journeys," and a relief map of Palestine; and the following special articles and *excursus:* The Virgin Birth, The Obligation of a Rightful Betrothal, The Baptism of John, The Jewish Synagog, The Significance of the Sermon on the Mount, The "Son of Man," Roman Government and Tax Collection in Palestine, Miracles, The Observance of Sunday, Christ's Sphere of Activity in His Prophetic Office, The Primacy of Peter, The Call of the Gospel, The Pharisees and Sadducees, The Baptism of Children, The Sin against the Holy Ghost, Demoniac Possession, The Mode of Baptism, The Enrolment of Quirinius, The Obligation of the Work of Atonement, The Deity of Jesus, The Logos of the Prolog, "The Flesh of the Son of Man," A Tabellary Harmony of the Gospel-story, The Early History of Paul's Life, The Trustworthiness of Luke as a Historian, Vision, Dream, and Revelation, A Summary of the Latter Part of Paul's Life, A Brief History

of English Bible Translations. A foreword was written by Prof. J. T. Mueller.

A good commentary must ring true to the hermeneutical principle, *Scriptura Scripturam interpretatur.* Measured by this standard, the *Popular Commentary* is a true exposition of the *sensus litteralis* of the Author of the Scriptures, the Holy Ghost.

The writer of a popular commentary will make use of all the critical apparatus of the learned exegete, including a thorough study of the original Hebrew and Greek texts on the basis of the best manuscripts, a critical examination of orthodox and heterodox exegetical literature, and a careful review of the latest archeological findings; but in his commentary he will give only the *results* of his laborious work in a concise form and in such plain language that the average layman can read and understand. Judged from this view-point, one will not be disappointed in the *Popular Commentary.* And this very fact at the same time also makes it a reliable desk-book for the busy pastor and preacher.

The division of the chapters according to subjects, which are made to stand out in the text, and the adding of a summary at the end of each chapter, makes it possible to see at a glance what is treated, and greatly enhances the value of the book, especially for the layman; for example, Matthew, chapter 18: The Greatest in the Kingdom of Heaven, 1—14; How to Deal with an Erring Brother, 15—22; Parable of the Unmerciful Servant, 23—35.

While it has been desirable to expand on such doctrines and such disputed questions as to which even the layman will desire to obtain more detailed information, *e. g.*, The Virgin Birth of Christ, The Observance of Sunday, The Primacy of Peter, Baptism of Children, Demoniac Possession, and many others, it is a happy arrangement that such information is given under separate heads, and that it is not included in the regular text, but placed at the end of the chapter.

A few samples are herewith given to show both the manner of treatment and the style. Acts 8, 14—17: "Special Gifts of the Holy Spirit: V. 14. **Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John,** v. 15. **who, when they were come down, prayed for them that they might receive the Holy Ghost** v. 16. **(for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus).** V. 17. **Then laid they their hands on them, and they received the Holy Ghost.** The apostles never undertook to exercise hierarchical powers and to assume a jurisdiction which they did not possess. But they had been commissioned by Christ as the teachers unto all nations and therefore were anxious to establish true unity of faith in all congregations, no matter where they might be established. It was an important point in the progress of Christianity that people outside of the Old Testament covenant should receive the Gospel and be added to the Church of Christ. When the apostles therefore received the news that Samaria had received the Word of God, that its people had professed allegiance to the Redeemer, they sent Peter and John as their personal representatives to

find out the truth of the report and, if so, to establish the bonds of fraternal unity. The fact of the report being certified to, Peter and John not only extended to the Samaritan Church the hand of fellowship, but also transmitted to these new converts the wonderful gifts which they themselves had received. The Samaritans had been baptized, and therefore they were in full possession of the pardon of God, as well as of the Spirit which sanctifies, Mark 16, 16; Acts 2, 38. But now they were equipped with extraordinary gifts, with the power to perform miracles, to speak with strange tongues, to prophesy, and to give other peculiar evidences of the Spirit's omnipotence and divine majesty.[27] These extraordinary manifestations had not yet been imparted to these believers, although all the spiritual gifts were theirs by and through Baptism. But now these powers were transmitted to them by the laying on of hands, for it was a part of the Lord's plan in the early Church to use miracles and signs to confirm the preaching of the Gospel. 'The design of such gifts, and the way in which they were exercised in the congregation, are fully set forth by Paul in 1 Cor. 12—14. These gifts served a temporary purpose, until the facts, doctrine, commandments, and promises of the new covenant were committed to writing by inspired men, when the prophecies, tongues, and miraculous knowledge of individual teachers gave place to the written Word.'[28]"

We also give a quotation from the *excursus* on The Sin against the Holy Ghost, the author summing up his remarks in these words: "The following points, therefore, should be kept in mind always: The person that commits the sin against the Holy Ghost must either have been converted, or must at least have had the opportunity of feeling the influence of the Holy Ghost upon his heart. It is essential that the truth be rejected, whose soundness and sacredness the sinner cannot deny. The person living in this sin will continue in his stubborn resistance, with blasphemous, outspoken mockery of the work of the Holy Ghost, until the end. The sin is not unpardonable on account of its greatness, but on account of its nature of rejecting all pardon. No one has committed the sin that still seeks repentance. And finally, we cannot be sure until after a person's death whether he has committed the sin against the Holy Ghost, and even then it is best to keep the judgment in abeyance.[10]"

The mechanical make-up of the *Popular Commentary*, paper, print, arrangement of matter, and binding, is a good sample of the art of bookmaking. The price is reasonable. The publisher should not fail to have the author prepare a detailed index, and add it to the second volume of each Testament.

It goes without saying that every pastor should persuade members of his church to buy the new *Popular Commentary*. We believe that the younger members of our churches will be especially interested in this

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27) Luther, 12, 143.

28) McGarvey, *New Commentary on Acts*, 145.

10) Stoeckhardt, *Biblische Geschichte des Neuen Testaments*, 59; Walther, *Gesetz und Evangelium*, 380—389; Luther, 10, 1198—1209.

new Lutheran commentary in the English language. It will mean much for the future of our Lutheran Church if our young people do not neglect the study of the Scriptures. We believe that the first edition of the *Popular Commentary* will soon be sold out. FRITZ.

1. *Concordia Publishing House, St. Louis, Mo.:* —

Synodical reports of the Missouri Synod, Nos. 3 to 5, and 7 to 16. In the collection of District reports, regularly published by the Missouri Synod, we have a fine compend of current Missouri history. This is embodied chiefly in that section of these reports which records the business transactions of the various Districts. Valuable reports of committees are here submitted that show the status and progress of the various activities of the individual Districts. Then there is the thoughtful presidential address, read at the opening of conventions, and the president's report of official acts performed between two conventions. Last, but not least, there come the fine doctrinal papers, elaborated with great diligence and all of them characterized by loyal adherence to the inspired Word of God and the Confessions of our Lutheran Church. In these doctrinal papers there is, of course, manifested a variety of gifts, showing that the Lord uses many qualities in the sanctified members of His Church for particular work. The selection of topics for these doctrinal papers also evinces a fine perception of the needs of the Church in our own day. This feature appears still more strongly in the discussion of the subject in the paper itself. In the collection above mentioned we have the following papers: A paper on "The Qualities and the Marks of the Church," read by Pastor E. Berner before the 52d convention of the Michigan District. This paper follows closely the arrangement of doctrinal material in Questions 186 to 190 in our Synodical Catechism. The report of this District embodies a very valuable account of the parochial school situation in the State of Michigan and relates what measures the District had adopted to combat the attacks that have been made by secular and other interests upon our school. — At the 27th convention of the Minnesota District Pastor A. H. Kuntz read a paper on "Modern Soul-Destroying Deviations from the Doctrine Regarding Christ, Our Savior." This paper puts the finger of emphasis on a great defect in much that passes as Christian teaching in our day on the fundamental truths of the religion that proposes to save men from their sin by the substitutive work of the incarnate Son of God. A paper of this kind would deserve to be placed into the hands of many a modern preacher, who bears the name of Christian, and yet in all his official activities defeats the very purpose of the Christian ministry. — Pastor H. Heise submitted to the 9th convention of the Northern Illinois District a paper on the "Royal Office of Christ." This paper was not completed and will be continued at the next convention of the District. — A most timely subject was discussed at the 8th convention of the North Dakota and Montana District, where Dr. Pieper spoke on the subject: "What Do We Learn from Luther at Worms?" From the fulness of his theological knowledge and with scholarly erudition the author grouped the main lessons that we are to learn from Luther's attitude at Worms under the two heads: "Grace alone, and the Scriptures alone." — Only

brief summaries of doctrinal papers are given in the report of the 15th convention of the Oregon and Washington District. Pastor L. Stuebe spoke on "The First Christian Congregation at Jerusalem as a Model for Our Modern Congregations." He exhibited from the life of this earliest church its charities, its missions, and its tribulation and persecution. At the same convention Rev. W. J. Janssen spoke on "The Christian Home, Its Sanctity and Its Duties." — The North Wisconsin District chose not to embody the doctrinal paper submitted at its 3d convention by Dr. P. Kretzmann, but to publish this paper as a separate print. We are informed that the paper discusses the 46th Psalm, the hymn of valor and challenge of the Lutheran Church, — certainly a timely subject to discuss before a Lutheran convention in the memorable year of 1921. — The 10th convention of the Atlantic District listened to a paper on "Infant Baptism" by Dr. J. N. H. Jahn, which shows, first, that infant baptism is commanded by God; secondly, that also to infants Baptism is a means of grace. — The report of the 27th convention of the Southern District appears without a doctrinal paper. Such a paper, however, was read before the convention on the subject: "The Office of a Bishop." A melancholy interest attaches to this particular paper: it had been prepared by Pastor J. F. Reinhardt of Pensacola, Fla., but the author entered the eternal rest of God's saints before the convention met, and his paper was read by Rev. H. Reuter. — With particular interest the report of the first convention of the Colorado District will be taken up by our readers. With the consent of the General Body this District, formerly a part of the Kansas District, was given separate organization. The presidential address of Pastor Lehenbauer strikes the right note when declaring that also this new District shall be recognized by all who view it as a seed blessed by the Lord. The doctrinal paper submitted at this District by Rev. Theodore Hoyer discusses the subject of "The Saving Grace of God." The discussion of this subject will be continued at the next convention of this District. — At the 49th convention of the Eastern District Pastor J. Sohn submitted a fine practical paper on "Family Worship," which is to be continued at the next convention. Both because of the subject and because of the happy treatment that was given it and the lively discussion which it elicited, a very complete report, perhaps in the form of a separate publication, would be desirable. — The 28th convention of the Canada District listened to a historical paper by Rev. T. J. A. Huegli on "The Defection and Return of Israel in the Days of Othniel." The period covered by this paper is the one recorded in Judg. 3, 5—11. — Another new District of the Missouri Synod, whose organization was ordered by the late convention of the General Body, is the Alberta and British Columbia District. The first report of this District is submitted without a doctrinal paper. We are informed that Pastor R. Shippanowski submitted an opportune and instructive paper on the subject of "Church and Ministry." It is said that this paper was suited particularly to the needs of this new District. — A highly instructive paper, showing much original research in the pertinent literature, was submitted by Pastor F. W. Loose on the subject: "The Mormons," at the 11th convention of the South Dakota District. In the territory where this paper was read and discussed it certainly met special

local needs, but even beyond the border of the Western States, where Mormonism is a standing danger, Pastor Loose's paper will be gratefully received by all who desire first-hand information in a nutshell on this subject. — At the 9th convention of the Central Illinois District Pastor E. Berthold discussed Article VII of the Augsburg Confession: "Of the Church," and Prof. R. Neitzel submitted an English paper on Article VIII of the Augsburg Confession. This District has hit upon the happy plan of discussing at its annual conventions the entire Augsburg Confession, article after article, so that when this series is completed, we shall have a valuable commentary on the basic Confession of the Lutheran Church.

Most of the papers mentioned in this review are German, but nearly every author has worked also with English sources, and in Districts like the Southern, the Oregon and Washington, and the Central Illinois District, just mentioned, there have been English papers. Much of the business transactions in these Districts is through the medium of the English language. The report of the Southern District is entirely English.

2. *Schriftenverein (E. Klaerner), Zwickau, Saxony:* —

A beautiful souvenir volume, inscribed, **Eine kleine Kraft,** has been published by Pastor M. Willkomm in commemoration of the 50th anniversary of the founding of his church at Niederplanitz in Saxony. An account is here given of the origin of the Free Church movement in Germany, the persecution which the early confessors of genuine Lutheranism had to suffer from a hostile state church, their limited resources and unlimited zeal, and last, not least, the manifest blessing of God which has rested upon their humble endeavors and has caused them to become a spiritual power for good in a decadent and decrepit Church, that has not been fully recognized by the Germans as yet, but, if present signs do not deceive, will become a still greater force for true Christianity and confessional Lutheranism in the future. The little booklet is illustrated by the insertion of a view of the congregation's property at Niederplanitz and photographs of men who have been prominent in its history, particularly Dr. Otto Willkomm, for many years a wise leader not only of his own congregation, but of the Saxon Free Church in general. — *Schrift und Bekenntnis* is the title of a theological supplement, which, since the beginning of 1920, has been published quarterly in connection with the organ of the Synod of the Evangelical Lutheran Free Church of Saxony and Other States. The four issues of this publication, completing the first volume, give evidence of the solid theological work that is being done by our brethren in Germany. The opening article by Professor Stallmann explains the choice of the title of this publication. A serial article by the same author discusses one of the controverted points in modern Lutheran theology, to wit: "The Conduct of Human Will Before, During, and After Conversion." Rev. M. Willkomm has contributed articles on our definition of theology and on the guilt of modern positive theology. Each issue gives a survey of contemporaneous church events in Germany, and the editorial judgment expressed with the review of these events is pointed and fair. We commend this thoughtful undertaking of our brethren to the attention of our readers. — A doctrinal paper read at the convention

of the Saxon Free Church during 1921 was on the subject of "Infant Baptism" and was submitted by Rev. Th. Reuter. The paper has been published as a separate print. After giving the history of the institution and practise of pedobaptism, the author discusses the following doctrinal points: 1) Children must be brought to faith in order to be saved; 2) a means of grace ordained by God is required to bring them unto faith; 3) the means of grace ordained by God to bring children unto faith and thus unto salvation is, without doubt, Holy Baptism; 4) Holy Baptism can work saving faith in infants; 5) according to the command of Christ, baptizing and teaching must go hand in hand. — An old friend comes to our desk in the form of **Der Ev.-Luth. Hausfreund** for 1922. Like its predecessors, it is full of timely reading-matter, relating particularly to Luther's translation of the New Testament during his Wartburg exile. — This publication is accompanied by a **Lutherkalender** for 1922, which can be mounted in our homes. It contains one leaf for each week of the year and offers beneath the calendar part a Bible-passage and a selection from Luther's writings which are to be meditated during that week. — One of the teachers of the Lutheran congregation at Niederplanitz, Mr. Fr. Gillhoff, introduces himself to the larger reading public as a Christian poet of promise by a collection of poems which he entitles **Lichter der Heimat** (Home Lights). The publication is embellished with illustrations by R. Schaefer and O. Rothe. The underlying thought of all the poems contained in this collection is the Christian home; first the one in which a person is reared, then the one which he rears himself. How the course of the church-year, from Advent to Reformation Day, is observed in such a home, and how the Christian hope of the everlasting home beyond is cherished and nurtured in our Christian homes here on earth is shown by the poetical compositions in this volume of 176 pages. — A publication that entitles the publisher to the gratitude of a host of parents and children is **Lasset die Kindlein zu mir kommen** (Suffer the Little Children to Come unto Me). By Dr. C. M. Zorn. It reproduces in 298 devotional exercises the contents of the four gospels, and thus represents a child's biography of our dear Lord and Savior, Jesus Christ. The book will be used with delight by children and parents at their daily family worship. — A number of thoughtful tracts have been issued by this publication house that relate to the spiritual needs of Christians in Germany at the present time. The titles of these are: **Seid getrost! Fuerchtet euch nicht! Unentbehrlich fuer jedermann! Halte, was du hast!** by Dr. O. Willkomm. **Wer sind und was wollen die Missourier?** by Gustav Ruemelin. The two tracts named last in particular deserve wide dissemination. Dr. Willkomm's tract appears in its fifth edition. It is a defense of Luther's German Bible over against the unwarranted claims of the Modern Revised Version. The tract by Pfarrer Ruemelin, a member of the Wuerttembergische Landeskirche is an appreciation of the doctrinal position of the Missouri Synod and her methods of church-work that is prized all the more because it has come from an unexpected quarter. It is a rare experience for Missourians to receive such fair treatment as is accorded them in this little tract of twenty-four pages. D.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. APRIL, 1922. No. 4.

At the Milestone.[1]

PROF. W. H. T. DAU, St. Louis, Mo.

"It may be out of place to enter minutely upon the history of the Missouri Synod, the greatest and most important of the Lutheran synods of our country; but there is one fact that I do not like to pass over in silence, — I must at least suggest it, — *viz.*, I see before me no more striking instance of the blessing which God bestows on men's faithfulness than this very Missouri Synod. If it had not with such iron tenacity held to its confession of the pure doctrine; if it had not offered such trenchant testimony, and had not fought against each and every deviation from the path which it had recognized to be the only true way; if it had shown itself more yielding in its church-polity (*Praxis*) than in its teaching; if it had adapted itself in ever so small a measure to the views of our rather impressionable age, it would *not* have achieved the results which it may now claim. The Missouri Synod has brought into captivity its every thought to the obedience of Christ, and that attitude of hers the Lord has rewarded. In the view of the earliest and the present members of the Missouri Synod the glory of God and the unalloyed truth of His Word, which has found its clearest expression in the Confessions of the Lutheran Church, is to be esteemed more highly than the favor of men and airy human figments. If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would to-day be an insignificant band, perhaps still bearing the name 'Lutheran,' but, for the rest, offering ourselves as an open pasturage for foxes and other game. If I call to mind what the grace of God has accomplished through the Missourians, I cannot join those who are barking at them. It is my conviction that the Missourians ascribe their success to the mercy of God, and not to

1) From *Ebenezer*, a memorial volume commemorative of the seventy-fifth anniversary of the Missouri Synod, just published by Concordia Publishing House.

their labor (*Fleiss*), no matter how proud they may be of it. May the Lord bless the sturdy Saxons, and cause their salt to work with increasing power in the leaven of the American Church" — thus wrote the *Pilger durch Welt und Kirche*,[2]) a General Council publication, more than thirty-five years ago, at a time when the world in both hemispheres was reverberating with the gravest indictments and open abuse and scorn of the Missouri Synod because of its doctrinal position.

It is not only the complimentary features of the words just cited — the frank and generous acknowledgment of our Synod's worth — that delights the hearts of Missourians and makes them truly thankful for this testimony, which differs greatly from what they usually hear about themselves, nor are those words prized by Missourians as a glad surprise and a hopeful sign because of the source from which they emanated, but the sentiments voiced by our unknown friend are valued, above all, for the happy precision with which they state the true cause of whatever there is of permanent value to the Church of Jesus Christ in the work and example of the Missouri Synod. Those words were not written merely to tickle the vanity of Missourians: they express the mind of Missourians in a manner that could hardly be improved upon. And — praise God! — they are as true to-day as at the time when they were first published. Therefore they deserve to be called to remembrance.

As the reminiscence of Missourians in these anniversary days goes back to the humble, plodding, but patiently persistent work of the pioneers of our Synod, as it tries to measure the odds against which that work was begun, and the baffling difficulties from within and without that attended its progress, the spirit of conceit and the inclination to self-flattery, which certainly can crop out in Missourians as well as in other children of Adam, becomes utterly subdued. Human agencies were employed in this remarkable task of three-quarters of a century, and much has occurred in that period that was purely human and should remain mercifully consigned to oblivion; but the work itself was not of men; it was the Lord's doing. There have been noble instances of passionate zeal in the cause of the Lord among us. Great Christian characters, men who threw themselves whole-heartedly into the work before them, glad to spend themselves and be spent, grace the pages of our synodical record. But there have also been many instances of indifference, sluggishness, neglect of golden opportunities, lack of cooperation, unbrotherly conduct, unfaithfulness. The splendid spiritual equip-

2) Vol. 5, p. 370.

ment provided for the Missouri Synod by her pure teaching and the abundant efforts for thorough indoctrination of her members, old and young, which her teachers have incessantly made for three-quarters of a century, would justify the expectation of greater things than those that were actually accomplished. The material resources which a bounteous God has supplied to our constituents in ever-increasing measure during this long period have never been remotely exhausted in the exercise of our stewardship. The jubilee balance-sheet of our synodical activities will, in a fearless and searching audit, show an excess of liabilities that have not been met. It would be quite easy to turn our rejoicing into mourning by dwelling at length on the shady side of our past record.

In view of all the weakness, indecision, pusillanimity that we have allowed to dominate our counsels and paralyze our endeavors in the past, it would not have been surprising if we had been overthrown in the numerous conflicts in which we have had to engage.

The one great fact that stands out silent and grand, compelling us to humility on the one hand, and grateful wonder on the other, has been the unwearying kindness of the Lord, who chose to work His great signs and wonders with such poor, defective tools, guiding us onward in spite of our inclinations to err, and supporting us even under the chastisements which His merciful pedagogy had to apply to our refractory and truant spirits. In the symphony of our jubilant melodies, accordingly, there is heard a deep note of sorrow. We rejoice with trembling. Our song is the restored exiles' glad song of deliverance in the days of the old covenant. It starts in a minor key, and continues in that while it dwells on the theme of self. It rises to stately and majestic chords only as it weaves its choral around the everlasting love in heaven and the mercy that was renewed every morning: —

If it had not been the Lord who was on our side,
Let Israel now say;
If it had not been the Lord who was on our side
When men rose up against us,
Then they had swallowed us up quick
When their wrath was kindled against us;
Then the waters had overwhelmed us,
The stream had gone over our soul.
BLESSED BE THE LORD,
Who hath not given us as a prey to their teeth.
Our soul is escaped as a bird out of the snare of the fowlers;
The snare is broken, and we are escaped.
OUR HELP IS IN THE NAME OF THE LORD,
WHO MADE HEAVEN AND EARTH.3)

3) Ps. 124.

Therefore our slogan on this anniversary is: —

EBEN-EZER,[4]

HITHERTO HATH THE LORD HELPED US.

Not unto us, O Lord, not unto us,
But unto Thy name give glory,
For Thy mercy, and for Thy truth's sake.[5]

As we pass on to the tasks of the new days before us, we recall our unknown friend's remark about faithful adherence to the Word of God and the Lutheran Confessions. No student of the history of the Lutheran Church can escape the conviction that her seasons of vigor and success were the times when her confessional consciousness was thoroughly aroused, and her sons fought and toiled in loyal devotion under the banner that was unfurled at Augsburg, in 1530, and again at Kloster Bergen, in 1580. Her periods of weakness, on the other hand, have always been those when her children made light of their confessional heritage and were bartering away their birthright in the Lord's family for a pot of lentils. This is in accordance with the Lord's own prediction: "Therefore, thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before Me; and if thou take forth the precious from the vile, thou shalt be as My mouth. Let them return unto thee, but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible." [6]

Let the generation of Missourians to whose hands the future work of our Synod will be committed, remember that doctrinal and confessional fidelity and a church polity which strives honestly to measure up to the professed principles is the only reliable basis of

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4) 1 Sam. 7, 12. 5) Ps. 115, 1.

6) The text has been rendered much more strikingly, and withal quite pertinently, though not so literally, by Luther: "Darum spricht der Herr also: Wo du dich zu mir haeltst, so will ich mich zu dir halten, und [du] sollst mein Prediger bleiben. Und wo du die Frommen lehrest sich sondern von den boesen Leuten, so sollst du mein Lehrer sein. Und ehe du solltest zu ihnen fallen, so muessen sie eher zu dir fallen; denn ich habe dich wider dies Volk zur ehernen Mauer gemacht; ob sie wider dich streiten, sollen sie dir doch nichts anhaben; denn ich bin bei dir, dass ich dir helfe und dich errette, spricht der Herr. Und ich will dich auch erretten aus der Hand der Boesen und erloesen aus der Hand der Tyrannen." Jer. 15, 19—21.

our hope for future success, while the opposite course spells decay and ruin, slow it may be, but sure. "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn," [7]) said the prophet to the epigones of a great past in his day. To do the works of the fathers we must have the spirit of the fathers: that is the only genealogical trait that is worth something; otherwise we shall, like the Pharisees of old, vainly boast our descent from Abraham, only to have our claim dashed and to be told that God can do without us, and is able to raise up children unto the father of the faithful out of stones.

Let no one become dismayed at the criticism that the Missouri fathers were a stern, unloving set of fighters, who forgot the gentler aspects of Christianity over their devotion to rigorous discipline. None that raise this charge come into court with clean hands. The love that can see some one err and not tell him of it is no love. The mind that can yield to an equivocal peace by which plain truth is sacrificed is not truly liberal, but fatally narrow and bigoted because it exhibits all its generous qualities only to the side which opposes truth. With all their aggression and rigor and exclusiveness the men who built up the Missouri Synod were true Christian gentlemen; for though they minced no words when they spoke on any issue of the day, they spoke the truth, and they spoke it in love.[8]) We shall take up their testimony and pass it on. It is possible, perhaps, to present it occasionally in a more pleasing form than it was rendered in the controversial stress and storm of the past, and if we can, we ought to do so, and prove ourselves as our fathers strove to be, truth-loving and truth-telling Christian gentlemen. But that will not change the essence of the testimony: we, too, shall not be able to do more than speak the truth in love, and leave it to the Lord to make our testimony acceptable to men and fruitful. We shall strive to offer golden apples in silver baskets rather than on cabbage-leaves; but our greatest ambition and incessant endeavor must be to have the golden apples of truth to offer in abundance. "We can become wiser than our forefathers only when we have mastered their knowledge and experience, and add our own thereto, but never by obliterating the past, and starting upon the career in the world unprepared to meet and avoid its dangers, and unfitted to take advantage of the opportunities it offers us. . . .

"It is needless now to conceal the divisions that are apparent

7) Is. 51, 1. 8) Eph. 4, 15.

in the Lutheran Church. . . . — they do exist; and all our lamentations, etc., cannot heal them; they are the legitimate developments of the past; let us rather study them in the light of past experience, in order that we may discover the mistakes then made, which prepared the way for such divisions, and endeavor to heal them at their very root. Let us no longer make the attempt 'to agree to disagree,' but honestly ask for the old paths, diligently study 'the faith once delivered to the saints,' so that we may intelligently and 'earnestly contend for it'; let us in this way seek to become united in faith and practise, not from motives of policy, but as an honest conviction of duty." [9] To these excellent sentiments, so rarely voiced in the body whence they emanated, we cordially subscribe. They were expressed by an honored member of the late General Synod; they have been the avowed policy of our fathers; they are our own, and we point to them if any inquire of us, What of the future?

Lenten Testimonies.

Rev. Arthur Hanser, Brooklyn, N. Y.

(Concluded.)

4. Does God Answer Prayer?

The answer is both Yes and No. The question is, What do we understand by prayer? God hears every prayer which is offered in the name of Jesus, offered in dependence upon the merit of Jesus Christ.

A man was once condemned to die for treason. He asked for the privilege to make one last appeal to the king, but it was denied. One day the king's son was playing where the condemned man was kept under guard. Suddenly snatching up the boy, he ran by the guard to the palace and gained admission to the king, none of the soldiers daring to stop him for fear of injuring the king's son. This man gained an audience and his pardon on account of the king's son. We all, when praying, must bring with us the King's Son, the Only-begotten of the Father, and it is for His sake, and His only, that we may bring a petition before the Father and are heard. All prayers that are not offered in the name of Jesus and

9) G. D. Bernheim, *History of the German Settlements and of the Lutheran Church in North and South Carolina*, p. 555 f.

in true faith in Him are just so many words spoken into the air. They never reach the Father's ear.

Scriptural assurances that God answers prayer are innumerable. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7, 7. "Call upon Me in the day of trouble; I will deliver thee." Ps. 50, 15. Indeed, God assures us: "Before they call, I will answer; while they are yet speaking, I will hear." Is. 65, 24. Yes, God attributes our lack of what we need to the simple fact that we have not prayed for it. "Ye have not because ye ask not." Jas. 4, 2.

And these promises are general. God hears every prayer, no matter what we pray for. No prayer goes without a blessing. Prayers for material as well as for spiritual blessings are answered.

There is no question about this with reference to spiritual blessings. Indeed, God only waits for us to ask. He is more willing to give than we are to receive them. "If, then, ye, being evil, can give good gifts to your children, how much more will your Father in heaven give His Holy Spirit to them that ask Him!" The prayer: "Lord, I believe, help Thou mine unbelief," is answered at once with an abundant increase of faith. "Teach us to pray," is answered at once with: "When ye pray, pray thus: Our Father, who art in heaven," etc. The penitent thief's prayer: "Lord, remember me when Thou comest into Thy kingdom," is answered at once with: "Verily, I say unto thee, To-day shalt thou be with Me in Paradise." Prayers for holiness, for peace, for forgiveness, for salvation are always answered.

But our prayers for temporal blessings are likewise answered. Indeed, most of God's assurances that He will answer prayer have reference to earthly things. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," etc.

Of course, God does not answer all prayers *alike*.

1. Sometimes God answers our prayers by giving us just what we want and when we want it. When Hezekiah was sick, and the prophet was sent to him and told him to put his house in order, "for thou shalt die and not live," Hezekiah turned his face to the wall and prayed to God to spare his life. And God heard his prayer and added fifteen years to his life.

When Abraham prayed for Sodom, God heard him in all that he asked. In fact, it was Abraham who wearied of asking before God wearied of answering him.

2. Sometimes God delays His answer. Abraham prayed for a son, but Isaac was born in Abraham's old age. Martha and Mary sent to Jesus with the prayer, "Master, he whom Thou lovest is sick." When, therefore, Jesus heard that Lazarus was sick, He abode two days in the same place where He was, delaying His arrival in Bethany four days.

Therefore, we are admonished to continue instant in prayer; to pray and to faint not; not to cast away our confidence. The Syrophenician woman, too, would not be discouraged, and continued to cry after Jesus, and finally fell down before Him and stopped Him; — and received the desired blessings.

3. Sometimes God answers our prayers in such unexpected ways that we scarcely recognize the answer when it comes. Paul prayed to God for the privilege of preaching the Gospel in Rome. God heard his prayer, and after years Paul got to Rome, but — as a prisoner. Little had he expected, when he prayed, that the answer would come in that way.

James and John asked the Lord for the privilege to sit, the one at His right hand and the other at His left, in glory. Jesus answered that prayer, but again in an unexpected way. James ascended to the throne on the fiery chariot of martyrdom and John by the slow stages of a long life of toil and service and suffering. They learned that the highest places are not given by favoritism, but by fitness. Those for whom it is prepared are those who are prepared for it. But the preparation consists in being made "conformable to His death."

A mother prays for her child's salvation. The child dies. Not long ago a mother said to me at the funeral of her child: "Pastor, I prayed every night that God would by all means save my child. I see now how He has answered my prayer. I never expected it that way." The children whom God takes into His safekeeping cannot be lost any more.

4. Sometimes God answers our prayers by giving us something better than we ask. Thank God that He does not always give us what we want. So often we ask foolishly. Your boy asks you for a match or a knife, but you refuse to give it to him. Your refusal is prompted by your better knowledge and love. You know he would do serious damage in the house and to himself.

Our spiritual and eternal welfare is paramount. God's purpose in our life is not that we shall by all means enjoy these few years on earth, but that we shall in this time and life save our souls

through faith in Jesus Christ. Everything in life is made subservient to this end. If our prayers tend to our spiritual welfare, they are answered according to our will and wish. If we ask for bread, He will not give us a stone. Indeed, God will not give us a stone even if we ask for it.

God's refusal is prompted by love. Do not think that God refuses to give you what you ask just simply to show His authority, or because He is indifferent to your happiness, or because, back in eternity, all your life and circumstances have been unalterably fixed. God refuses only when your prayer would be harmful to your soul; because He loves you. "Now *Jesus loved* Martha and her sister, and Lazarus. When He had heard, therefore, that he was sick, He abode two days still in the same place where He was." John 11, 5. 6.

Now it seems to me I can read the thoughts of some of you and you are thinking to yourself: "Ah, he started fine. He said God hears every prayer. Now he qualifies and says He does not answer all prayers. After all, then, there is no use in praying. You have no assurance of getting what you ask and want." My friend, do you really mean to say that you want God to answer all your prayers just as you ask, and give you always just what you want, even when you pray foolishly? Do you really want to sell your birthright for a mess of pottage? Do you really want to stand before God and say to Him: "O God, give me what I want, no matter what the result will be. I want to enjoy these few years of life; I want my heart's wish, even if I must be damned forever"?

As for me, I want God in His wisdom and love to overrule my prayers; when I ask foolishly, I pray that God would answer according to His wisdom, and if my prayer will not minister to my salvation, that He would withhold what I desire and give me what is better. I would pray no more for any special gift if I were not certain that God's love and wisdom will overrule my foolishness when I pray ignorantly. Whether I have driven in a machine or walked about; whether I have lived in a palace or in a cottage, will be all the same — in a few years; whether I have walked hand in hand with my loved ones a few years more or less in this life will make no difference — in a few years; if only I shall meet them yonder, where there will be no more parting at all forever.

What blessed security this gives to us and what joy in prayer! If I leave to God to determine how He shall answer my prayer, then I do know that if the Lord gives me what I ask, it must be

good for me; otherwise He would not give it to me. If He withholds the blessing I ask, I will continue to pray with the confident assurance that He will give it to me by and by if I faint not; and if He will not give me what I ask, then surely He will give me something better.

Therefore, my friends, let us pray. Pray without ceasing. Let us not be discouraged by delays. Be not afraid to ask ignorantly. Turn all your wishes into prayers. If a wish is not fit to be prayed about, it is not fit to be cherished. Cast all your care upon Him. If a care is too small to be prayed about, it is too small to be made a burden. Pray, and be assured that you will never leave the throne of God without a blessing; a blessing as good as you ask and, if not, then better.

5. The Hour Is Come.

In the infancy of our race our first parents lived in the Garden of Eden, in innocence and happiness enjoying fellowship and communion with God. But they disobeyed and ate of the fruit of that forbidden tree and so brought death into the world and all our woe. Everything was lost — innocence, happiness, hope.

But God came to the rescue and, summoning Adam and Eve and the serpent, said to Satan: "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shall bruise His heel." Gen. 3, 15.

Then Adam and Eve were driven forth out of their paradise with nothing to cheer them on their pilgrimage over the sin-cursed earth but this precious promise, that some time the Seed of the Woman, the Savior, should come, who would bring them back and restore to them their paradise lost.

However, Adam and Eve died, and their children died, and one generation after another came and went, and kingdoms and empires arose and passed away; 4,000 years elapsed, and then, at length, the hour was come, the Seed of the Woman, the Lord Jesus Christ, the Champion of the human race, came to meet the seed of the serpent in deadly combat, the issue of which was in no way uncertain. He would bruise our Champion's heel and lay Him into the dust of death; but our Champion was to rise in triumph out of the tomb and crush the serpent's head and emancipate the human race.

During all these 4,000 years kings and prophets had repeated the original promise of redemption. They all had waited to see

the day, but they saw it not. Again and again men said: "Lo here, Lo there." But their hopes were disappointed. At last John came and preached repentance, and men said: "This is He that should come." But John denied and said: "I am not that Prophet." Some turned to Jesus with the same hope, but the leaders rejected Him as not being the Promised One and condemned Him. And so when the hopes of the people burned low, and despair was giving way to indifference, as a thief in the night the hour was come, and the Savior was there, and He was none other than Jesus Christ, the Stone rejected by the builders which was to be the Corner-stone.

The hour was opportune. Everywhere in the homes of the people preparations were being made for the Passover. In the Temple, too, in Jerusalem, the priests were making ready for the sacrifice as they had for 1500 years. But now God's hour had come, and outside of Jerusalem on a little hill called Golgotha from the heights of which one could look down into the city and into the very courtyard of the Temple and see the priests hurrying to and fro; — out there God Himself was preparing to sacrifice His chosen Lamb, His only Son, whose blood should atone for the sins of the people, and not for their sins only, but for the sins of the whole world.

This hour did not overtake Jesus unexpectedly. A famous picture shows the little lad Jesus in Nazareth, with His arms outstretched in a playful attitude. The sun is sinking behind the western hills, and its last rays cast the shadow of the lad in the distinct form of a cross on the cottage in front of which He stood. The mother is represented somewhat apart, viewing with horror the evil omen which that cross cast over the life of her boy.

The picture is true to fact; but it would be more true still if the cross were shown as falling in front of the lad, His eyes resting upon it. For it is a fact that the cross cast its shadows over the whole pathway of Christ's life, and He recognized it with gradually increasing clearness of vision. Our Isaac was under no illusion as to who the Lamb would be, and, knowing it, He willingly carried the wood and climbed the hill ready to be offered up when the hour was come.

True, "the hour" was His whole lifetime. Plaintively He said: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." "He is despised and rejected of men; a man of sorrows and acquainted with grief." Men hid as it were their faces from Him. But "the

hour," the supreme hour, was come when on the cross He shed His blood and died, and thus expiated the sins of the world. "Without shedding of blood there is no remission," says the Bible. "The blood of Jesus Christ cleanseth us from all sin."

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

And now God offers to forgive your sins upon that one condition, that you disclaim all personal merit and accept God's gift and grace on the sole ground of Christ's supreme sacrifice. This is the only way of salvation for the best. Do not put your trust partly in what Christ has done and suffered for you and partly in what you can do yourself. It is Christ only — or not at all. You cannot cross an abyss on one good and one rotten board. When you step with one foot and lean your weight on the solid board of Christ and His sacrifice, your weight is sustained. But when you take the next step and lean the weight of your sin and need on the rotten plank, you are sure to go down and plunge to destruction. Trust in the Lord Jesus as your Savior and in Him only. Be willing to be saved like the worst. There is no other way. No man cometh to the Father but by Christ.

And there is hope in Christ for the worst. A story is told that Satan once appeared to a sinner in despair over his sin. The devil showed him a long scroll on top of which was written *all sin,* and below there followed the list of the man's sins; sins in thought, in word, in deed; sins of omission, sins of commission; sins that he had long forgotten, sins that he had never known; sins that had burned their memory into his very soul. As the sinner read and read and read, despair gripped him, and, intending to destroy the record of his sin, he snatched the scroll out of the devil's hands, and, behold, on the top of the page, which the devil had hidden with his hand, the sinner read: "The blood of Jesus Christ, His Son, cleanseth us from *all sin.*"

My friends, I have repeated this Gospel-message to you each day of this week. I do not know how often you have heard this invitation to put your trust in Jesus to be saved, but the hour will come when you will hear this invitation and offer of God for the last time, when your decision or your lack of a decision will color all your eternity to its own hue. Perhaps now the hour is come. Let me plead with you! Believe in the Lord Jesus Christ now and be saved! Amen.

THE THEOLOGICAL OBSERVER.

The Synodical Conference. — In *Evangelisk Luthersk Tidende* for February 8, P. writes on the grace of God in Christ, and emphasizes the Scriptural conception of this term, which in modern theology and church-life is often lost sight of, to the great detriment of true spirituality. He says: "We have often said that the grace of God is His favor, kindliness, love, and good will towards sinners, in order to save them and bring them to heaven. This grace is revealed in the sending of the Son for the redemption of sinners, in the sinner's justification; also in many other ways it shows itself powerful and efficient in man. For saving man it is necessary that he is rescued out of his corrupt, natural condition and renewed to the image of God. Whenever and wherever this takes place, it is due to God's grace alone. Grace makes man, dead in sin, alive again; it converts the sinner; it works faith and everything good in him. Grace communicates new powers and effects this, that the renewed man can make use of and employ these powers. Accordingly we will find that the context in the Bible-passages which treat of conversion and sanctification lets the word "grace" keep its proper and real meaning, namely, God's love to sinners. Accordingly, when we hear, speak, and read about God's grace, we must be careful not to think of a mysterious, magical power, a spiritual substance, or something that is, so to speak, infused into man. The statement that God's grace converts, renews, and sanctifies man we are to understand simply in this sense, that it is God Himself who does this, being moved thereto by His gracious disposition. Everything good in man and everything good that he does is wrought and produced by the living God Himself, and that absolutely and alone for God's own sake, because it agrees with His good pleasure and gracious will." — It is a rational view which the *Walther League Messenger* in its February issue takes, when it says: "'Yours for a greater Lutheran Church here and abroad' is just another way of saying, 'Thy kingdom come.'" The editor specifies the extent of this Kingdom in its present-day meaning to us as follows: "To-day South Carolina is the only State in the Union in which the work of our Church is not represented in some way. In Canada our mission-posts reach almost four hundred miles north of Edmonton, and very recently the first messenger of our Church was sent into Mexico. In South America the Lord is continually increasing our Brazilian and Argentinian mission opportunities. In Europe the war has opened new fields and brought new responsibilities, not only in Germany, but also in Czecho-Slovakia, in Finland, and in other countries with large Lutheran populations. In Australia and New Zealand our churches are beginning to recover from the effects of the war, and our foreign mission opportunities in India and China are daily becoming much larger and more encouraging." — In *Evangelisk Luthersk Tidende* for February 22, Rev. M. F. Wiese publishes a good rendering into Norwegian of Schwedler's "Willst du wissen, was mein Preis," etc. — In the same

issue there is published a letter in which Rev. P. C. Forseth announces to the President of the Norwegian Lutheran Church in America his withdrawal from that body. "The reason for it is that, after being troubled a long time, I finally became convinced, while alone with God, without any person's influence, that it is my duty both as a Christian and as a true Lutheran pastor to sever my connection with a body that is incorporated on the basis of the 'Opgjoer.' 1) It is my duty as a Christian to sever my connection with the body, because full and entire salvation by the grace and mercy of God through the merit of Christ alone, without anything in us, becomes considerably uncertain among brethren who preach that conversion consists in this, that 'the unconverted person decides, makes up his mind, in favor of grace,' etc., that 'faith is the good conduct which man adopts toward God.' Unless I separate from such brethren, I cannot fully and entirely rely upon God's grace. Since such brethren are among the leaders in the body, it is my plain duty to come out from among them. Nor can I expect of God that He will be gracious to me and forgive me all my sins as long as I myself serve Satan by being a partaker in my brethren's sins. Among such sins the following may be named: the doctrine that the historical part of the Bible is not inspired; chiliasm in its odious form; revival meetings and union services conducted by ministers of the body together with ministers and bodies of the Reformed Church or of some other faith. Among these sins belongs also this, that brethren who personally refrain from such teaching and practise do not protest against such teaching and practise finding unhindered entrance into the body, either because for one reason or other they dare not, or because in their new body they have lost the inclination to emphasize and defend the most important doctrines of the Holy Scriptures. 2) It is my duty as a Lutheran minister to quit the body; for in the new body one does not receive the same impulse as in the old Norwegian Synod to bear witness for the truth. — It is manifest from paragraph 1 that as a member of this body I would stand on rather unsafe ground as regards my salvation, with a confused conscience and only a partial forgiveness of sins. That is sufficient to make one unfit to be a minister, but there is another weighty reason that must be named. As a basis of union 'Opgjoer' made men brethren in the faith who had belonged to entirely different trends of belief, without their changing their faith. Only one of these trends defended the pure and correct doctrine. 'Opgjoer' is, accordingly, a compromise between correct and false teaching and, consequently, unionistic. By such unionism one gives the slip to the truth, and at that point the Holy Spirit forthwith departs from one. During the past years I have often been in a predicament when I met with Scripture-truths that had points of contact with 'Opgjoer.' For a long time this was a riddle to me. When at last I arrived at the conviction that it was a sin to belong to such a body, I also received the courage to say farewell to the body in my heart. Thus I came out of Satan's wily snares and therewith became free from 'Opgjoer' with its compromising and unionism. I am unconcerned about what I shall take up, as I have left that in

God's hand." We have always thought that something like this must happen in the new Norwegian body. Nor should we feel surprised if other instances like the above were to occur. D.

The Swedish Lutherans. — The *Lutheran Companion* for February 18 connects the Swedish Archbishop Soederblom with the World Alliance that was started in 1907 and has just now issued a statement concerning its object and aim through its Constituent Councils in 1916. The paper just cited gives the object as follows: "The object of the Alliance is to carry into effect the following resolutions passed at the Conference at Constance on the 2d of August, 1914, *viz.:* 1. That, inasmuch as the work of conciliation and promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the people, parliaments, and governments of the world to bring about good and friendly relations between the nations, so that along the path of peaceful civilization they may reach that universal good will which Christianity has taught man to aspire after. 2. That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect. 3. That, in order to enable the different Churches to be brought into touch with one another, steps should be taken to form in every country councils of either denominational or interdenominational character (as the circumstances of each case require), whose object it will be to enlist the churches, in their corporate capacity, in a joint endeavor to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally coordinating the work connected with the movement."—*Lutheraneren* for February 15 reports the visit of Archbishop Soederblom to America during the coming year upon invitation of various societies in America, and remarks: "It seems that the archbishop was not invited by any Lutheran organization except the Augustana Synod. Theologically the archbishop belongs to the liberal *Richtung*. It is not such a long time since Dr. Hallesby, the spokesman of the Conservatives in Norway, was denied the pulpit at the Dome Church in Upsala." D.

Dr. David H. Bauslin, Dean of Hamma Divinity School at Springfield, O., died suddenly March 3, after attending the funeral of a brother minister at Bucyrus, O. D.

Ohio Synod. — In the *Lutheran Standard* for February 11, C. W. P. writes on "That Vexing Lodge Question," and says: "Untold harm has been done in times past in our Synod by a legalistic practise in dealing with the lodge evil. And now, by way of reaction, a lax practise threatens to overwhelm us like a flood." The writer now proceeds to remind the readers that the lodge evil in a congregation must not be magnified above other evils which war against the spiritual life of the people, such as covetousness, intemperance in eating and drinking and smoking, impurity, neglect of the means of

grace, and the like. Furthermore, he calls attention to a number of disparities that appear as regards the creeping out of certain evils and the difficulties of combating them. He relates his experience that the lodge evil is far more rampant and far more difficult to put down in a town congregation than in a country congregation; also, that congregations of German ideals and training do not feel the fearful pressure of temptation from lodgery to the same extent as congregations which have become thoroughly Americanized. As regards the legalistic treatment of the lodge evil, the author says: "When a man leaves his lodge without being convinced that lodge-membership is inconsistent with his Christian profession, simply to escape your persistent efforts, little or nothing has been gained. When a lodge man leaves a congregation without being convinced, because your persistent efforts have made membership in the congregation distasteful to him, not only has nothing been gained, but a great deal has been lost, a precious, immortal, blood-bought soul has been cut off from the means of grace. It is vain to wash our hands of his blood by saying that at all hazards the congregations must be kept 'clean' of the lodge evil. Must we not, then, also keep the congregation 'clean' of all those who do not give unto sacrifice to save a dying world?" etc. The writer holds that in order to avoid a legalistic treatment of the lodge evil, two things must be borne in mind: "One is the fact that in the case of those who desire to be members of our Lutheran congregations, the sin of lodgery is usually a sin of complicity which, thank God, has taken little or no hold upon the heart. They are often not consciously guilty of idolatry or of denying Christ. Another thing is this: So as it is in theory, in practise it is often exceedingly difficult to convince a man that membership in the lodge makes him responsible for the religious tenets of the lodge as set forth in its ritual and other official documents." However, the writer also calls upon his constituency to beware of the lax treatment of the lodge evil, and says that the word "evangelical," in the demand that our lodge practise must be so, may be used as a screen behind which to hide our unfaithfulness in testifying against sin. The lodge evil must not be minimized nor palliated by pointing to other evils which are equally as prevalent and dangerous. He considers it a disgrace to say, as he has heard a pastor say recently, "The lodge is a dead issue in my congregation." The pastor meant to say that the lodge evil was so prevalent in his congregation that it was useless to raise his voice against it. Rightly the writer argues that the very prevalence of an evil makes it a live issue that must be met all the more courageously. He concludes his article by saying: "Brethren, on our knees let us seek a larger measure of the Holy Spirit, so that more may be done to check the sad tragedy of Lutheran congregations' becoming the recruiting ground of deistic organizations. May God bless our efforts to the end that more and more of our people may be constrained by their enlightened Christian conscience to get out and to stay out of all those lodges which in their official teachings deny Christ and teach a way of salvation other than the atoning blood of the God-man."

The thoughts herewith submitted are such as we all will have to weigh, because we are not immune from the lodge evil. One thing should be said in regard to the treatment of lodge-members in our congregations. That this treatment must be evangelical goes without saying. This means that the object in dealing by way of brotherly admonition and church discipline with a member of our congregation who happens to be in the lodge must be to win him from the error of his way. There comes a time, however, which is clearly shown in Matt. 18, when the efforts of the brethren to convince an erring brother are no longer of any avail, and then the action which our Savior commanded in the text cited must be taken. Evangelical treatment of lodge-members in our churches embraces this very obedience to the Word of our Lord. D.

The Norwegian Lutheran Church of America. — An editorial in *Lutheraneren* for February 8 treats the relation of justification to the means of grace. Pointing to Rom. 10, 6—8, the writer declares that it is the Word of God itself that puts justification in the very closest connection with the means of grace. "Since God saw that justification is His and not our work, He had to come to us; we cannot first come to Him. We are not able to do this. We cannot upon the wings of faith and trust mount up to Him in order to rejoice in what we have there, before He has first come to us and given us that which can rouse faith and confidence and give us wings."

Is there not a slip in this view of the editor? Is it necessary at all for the sinner to mount up and to have wings for mounting up to God in order to be justified? The very text cited contradicts this view, and the editor's own statement also contradicts it. God has placed the sinner's justification, which means nothing else than the forgiveness of sins, as the editor rightly says, "in His Word. In which word? Why, in 'the Word of faith which we proclaim,' says St. Paul. That is the same which he also calls 'my Gospel.'" The editor is conscious of opposing with his teaching the false view of the Reformed churches regarding the means of grace. "We decline the view of the Reformed that the 'inner Word' and the remission of sins is imparted by the Holy Ghost without external means. For this view makes justification to be something that takes place within man. . . . But it is strange how extremes meet. The Catholics condemn the Lutheran teaching that justification is a declaration (a judicial action) on the part of God. They say that justification is something that takes place within man. The Reformed reach the same conclusion, only in another way. For this reason Luther could say that 'a papist and a fanatic are in the last analysis one and the same thing.' We shall not stop here to expatiate on the fact that when a Christian tries to prove from his experience that he is justified by holding to what he finds in his inner self, he builds upon sinking sand. No, justifying grace must never be separated from the means of grace, and the true art of faith consists in this, that one clings to the means of grace and puts his trust in what God gives us there. But we must understand that it is not *our use* of the means

that we must put our confidence in. To take comfort in the fact that one has been baptized, confirmed, goes to the Lord's Supper, hears and reads God's Word, and therefore thinks that he is a Christian and for that reason shall go to heaven, — that is making of our outward worship an idol; that means, in the last analysis, to put one's confidence in one's self and one's own doing." D.

The United Lutheran Church. — In the *Christian Advocate* Dr. Carroll had commented on union movements in the Lutheran Church, mentioning especially that which united the three Norwegian bodies into one, and that which resulted in the organization of the U. L. C. Dr. Carroll thinks that these unions were effected by a process of "leveling up and leveling down" in the matter of confessional subscription. The *Lutheran* of February 9 corrects this statement to the following effect: "It would be more correct to say that in spite of certain differences there was a marked tendency toward unity in both faith and practise on the old confessional basis to which all these bodies subscribed. In other words, there was an opening up of the Lutheran conscience in harmony with the Confessions of the Lutheran Church. Otherwise there could have been no union. Lutherans do not believe in compromising for the sake of even so desirable a thing as union. They have a clearly defined standard of faith, and where that is sincerely acknowledged and confessed, the pathway to union is rendered easy. What has proved to be a chief obstacle, and is so still, are the nationalistic differences as to language, custom, forms of worship, and church policy." Concerning the National Lutheran Council, which Dr. Carroll had likened to the Federal Council of Churches, the editor of the *Lutheran* says that this comparison is not admissible, because the N. L. C. "is virtually only an intersynodical committee charged with certain tasks growing out of the exigencies of the war. The bodies associated with the National Council are still too closely tied to their specific tasks to make even an elastic form of union desirable at this time, though the future will bring it." The distinctions which are made in this article are worth noting in order to understand the true state of union that has been reached in the U. L. C. and in the N. L. C. D.

The Bible Institutes. — Writing on "Bible Institutes and Theological Seminaries" in the *Moody Bible Institute Monthly,* March, 1922, pp. 353 and 354, the Rev. Robert Clark says: "Bible institutes are beginning to attract attention now in quarters where they once were looked upon with pity or contempt. . . . In view of this it is a good time to appraise the schools. They have been long enough in existence and their students long enough out in the work so that a correct judgment can be formed by any who care to look at the facts."

The writer then gives five reasons justifying, in his estimation, the existence of the Bible institutes, to wit: "1. The Bible schools are institutions raised up by God to take the place of other institutions that have been unfaithful to their call and opportunities to witness to the truth of the Gospel. 2. The Bible schools are justified because they meet a need in the life of the Church. 3. The Bible

schools have justified their existence because they set an example in Christian unity. 4. The Bible schools have justified themselves because of the practical nature of their courses. 5. The Bible schools have justified their existence because of their wise and economical management.

Elaborating on the first reason, the Rev. Mr. Clark writes: "This is in harmony with God's constant method in dealing with the human race. We find again and again that, when a God-made instrument or institution failed, He set it aside and turned to something else.

"This was true in regard to the priesthood in Israel. When the priests became corrupt and no longer fit channels of divine grace, God raised up prophets like Samuel, David, and Isaiah.

"The same thing was true of Israel as a nation. When she failed to witness to the one true God, she was set aside and her place given to the Gentiles.

"This does not imply that when God ceases to use an institution, the said institution ceases to exist. Far from it; many times it will continue with a great show of worldly power and prosperity. The priesthood and the Temple continued long after the glory had departed. Israel continues still, but in unbelief and without power in testimony for God.

"Earnest Christians are asking to-day if it is not possible that some of our ministerial training colleges have been thus abandoned by the Spirit of God.

"And they are justified in their suspicions. The older seminaries were founded by godly men to train men to perpetuate the Gospel-ministry. The teachers chosen were men of piety and experience, men who believed in the verbal inspiration of the Bible and in its authority in doctrine, faith, and practise.

"But with the passing of time error crept in; men began to have liberal views, and their own opinions were put above the Word of God.

"Now there are seminaries where the fundamental doctrines of the Christian faith are denied, and the philosophies of men are taught in their place. In fact, they are more conspicuous by denials than by their affirmations of the Christian faith. They deny the unique inspiration and authority of the Bible, the virgin birth and deity of our Lord, His substitutionary death, His bodily resurrection, His glorious appearing to reign on the earth, the fall of man, and the universal need of regeneration. Salvation with them is a work of character building, and social service is about all the heaven they promise.

"And these denials are supported by their manifest lack of spiritual discernment and power in actual service.

"Is it any wonder, then, that people are asking if God has not left them in their unbelief and gone outside and raised up the Bible schools to be witnesses to His truths?

"If this is true (and who will deny it), the Bible schools have justified their existence. They are in line with God's constant method of dealing with men. And so long as they are true to their call and their opportunity to witness to the truth, they shall prosper in the things of the Spirit. If they ever become 'modernized' in their atti-

tude to the Gospel, they can write 'Ichabod' upon their doors no matter how well they stand with the world."

The Bible institutes, it is true, stand as a protest against the liberal theology taught in not a few of the theological seminaries of our day. But aside from the fact that the Bible institutes, according to their own admission, cannot, for obvious reasons, thoroughly equip their students for larger work in the Church, they, also according to their own admission, do not, after all, stand for a positive Christianity which gives unto man the fulness of God's blessings through the Scriptures and which can, in the end, successfully resist all the onslaughts of the enemies of the Church. Elaborating on the third reason given above for the justification of the existence of the Bible institutes, the Rev. Mr. Clark says: "They do not stand for any particular tenet or polity, but put the emphasis upon the fundamentals of the Christian faith and leave church ordinances and polity to the individual conscience.

"In this way they bring together students of all evangelical denominations to live, study, and work together as one body in the Lord.

"They do not destroy denominationalism, but they encourage feelings of mutual respect, trust, and cooperation among the denominations. The seminaries, with some exceptions, are denominational, and they stand to encourage the denominational spirit."

From these remarks it clearly follows that the Bible institutes are not striving to bring about, on the basis of the Scriptures, real unity in a Church that has been torn asunder by the differing opinions of men. The Bible institutes, we are told, stand for the verbal inspiration of the Scriptures. At the same time we are told that the Bible institutes "do not stand for any particular tenet or polity, . . . do not destroy denominationalism, but encourage . . . cooperation among the denominations." This is plain language. But faith in the verbal inspiration of the Bible and denominationalism are exclusive terms. If any one really believes that the Bible is the verbally inspired Word of God, then, to be consistent, he must for himself take the Bible as it reads and must demand that others do likewise; then there can be no room for the differing opinions of men or, what is the same, for denominationalism.

Denominationalism is not encouraged by the Word of God. The Lord bids us abide by His Word. After St. Paul had reminded Timothy that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. 3, 16, he continues: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; *preach the Word;* be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4, 1—4. Peter complained against those who do not accept the words in Paul's epistles and in the other Scriptures as they read, but

wrested them. He says: "Which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Pet. 3, 16. The Lord often warns against false prophets. What are false prophets? The Bible describes them to be such as put their own words in the place of God's revealed Word. "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophecy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23, 31. 32.

How else did denominationalism come into existence, and how else does it maintain its existence, than by departing from the express words of Scripture? A false principle of Scripture interpretation — man interpreting Scripture according to his own reason — has opened the flood-gates for the many differing opinions of men in the Church. Every man has the right of *private judgment,* that is, the right to take his religion directly from the Bible and thus make sure that he gets his religion from God, but no man has the right of *private interpretation,* that is, the right to interpret the Bible according to his own reason.

A writer in the *Watchman-Examiner* recently pointed out that the differences in the Church are the result of a wrong attitude towards the doctrine of inspiration. He calls this the crux of the matter. Very true. The Bible institutes have started out on the right premises, — the verbal inspiration of the Scriptures, — but have failed in their practical application of this fundamental truth. Thus in the end they will defeat their own purpose. 'Tis a pity! In fact, by giving denominationalism, or the differing opinions of men, a place in their theological system, they are already "modernized in their attitude to the Gospel." FRITZ.

The Teaching of Missions in our Seminaries. — Under this heading the *Watchman-Examiner* (March, 1922) writes: "The subject of missionary education in the seminaries deserves more thorough attention than it has yet received. The greatest work of the Church is its missionary task. The pastor is the key to the problem at home, and the missionary is the one who is to win success on the field. Both need more than a superficial training. Probably every one of our seminaries would be prepared to organize a thorough department of missions if financial resources were available. The endowment of a chair of missions at one of our seminaries would be a contribution of incalculable value to the world kingdom of Christ." — While we do not believe in the realization of a "world kingdom of Christ," we recognize the importance of the study of missions in our theological schools, and admit that the importance of this study is not given full recognition, and that both required and elective courses in the principles and methods of missionary activity ought to be arranged at once. However, we cannot help quoting in this connection what a prominent Baptist minister, himself president of a prominent institution of learning in the South, recently wrote to us on this score.

He says: "The greatest trouble is that some of the teachers at our seminaries who are preparing our missionaries for the foreign field do not believe the Bible as the Word of God, do not believe the divinity of Jesus Christ and the atonement. It is my candid opinion that if we send men to the foreign field to do missionary work with no better conception of what Christianity is and what it means to the world, we might as well send a Y. M. C. A. with a moving-picture outfit. I believe that one man, a loyal Christian, consecrated and devoted to the Master and His kingdom's cause, will accomplish more in our foreign fields than a whole band of these half-hearted fellows who are sometimes sent out." The main prerequisite of a Christian missionary in any country and among any people is that he is able to preach the Word of God. MUELLER.

Does the World Need "Reformed Theology"? — Writing editorially, the *Presbyterian* (March 2, 1922) says: "The fundamental difference between the old and new theology he [Dr. C. W. Hodge] finds in the difference between naturalism and supernaturalism. By naturalism he does not merely mean the denial of teleology and the assertion of the mechanical view of the world; he means the 'denial of the power of God to make bare His arm and intrude in the world for man's salvation.' Of such naturalism he says: *'This* chiefly, nay, we may say, *this* almost alone, is the false root from which the whole movement of the new theology has sprung.'

"Dr. Hodge has the insight to perceive that in meeting this all-embracing naturalism, half-way measures will not suffice us. 'We cannot withdraw into the citadel of our hearts, and suppose that thereby we have saved the Christian religion. We cannot set up an apologetic minimum and hope to defend it and escape with the essence of Christianity from the flood of this naturalistic stream. Only by a bold assertion and adequate defense of the opposite principle — that of *Christian supernaturalism* — can we maintain our common Christian faith.' Now, according to Dr. Hodge, it is in the Reformed theology, and in the Reformed theology alone, that Christian supernaturalism comes to its full rights. Hence the significance of the Reformed theology to-day lies in the fact that it gives us *'the only adequate support for supernaturalism against a naturalism which, when it has run its logical course* and borne its bitter fruit, not only robs us of a supernatural salvation, but of supernatural Christianity and a supernatural Bible, and which does not stay in its course till it has robbed us of Christ and even of God.'"

"Dr. Hodge is well aware of the wide-spread revolt against the Reformed theology even in religious circles. This is merely an indication, however, of the extent to which the new theology, whose essence is naturalism, pervades modern religious thought. Men may tell us that the Reformed theology is dead, or at least about dead; none the less, it offers the only standpoint from which we can both defend and propagate our Christian faith over against encroaching naturalism, because in it alone we find the principle of Christian supernaturalism in its purity and thoroughly grounded on an adequate basis. *Whether or no the world wants the Reformed theology,*

it never needed it more than it needs it to-day; and we rejoice that Dr. Hodge promises to give himself whole-heartedly to its exposition and defense."

What has struck us particularly in this editorial is the remark that "Reformed theology offers the only standpoint from which we can best defend and propagate our Christian faith over against encroaching naturalism, because in it alone we find the principles of Christian supernaturalism in its purity and grounded on an adequate basis." We claim that these words are not in accord with the facts. Modern rationalistic theology is, in the main, a denial of universal grace, of the *unio personalis,* the *communio naturarum,* of the vicarious satisfaction which the God-man, Christ Jesus, made for the sins of the whole world, of the power of the Gospel to convert sinners, of the efficacy of the Sacraments as means of grace, etc. These very Scripture-truths are denied not only in Calvin's *Institutiones,* but also in the confessions of the Reformed churches. Hence "Reformed theology," in so far as it stands for a particular type of theology, is rationalistic theology. All the germs of modern rationalistic thought are to be found in the teachings of Zwingli and Calvin. What the world needs to-day is not Reformed theology, but a theology which accepts and proclaims the whole divine counsel of salvation in its truth and purity as taught in the Holy Scriptures. MUELLER.

Was St. Paul a Spiritualist? — In answering this question, the *Watchman-Examiner* (February 23, 1922) says: Sir Arthur Conan Doyle, the novelist and creator of "Sherlock Holmes," is, as everybody knows, an ardent spiritualist. It seems that he has been exercising his rare detective gifts in a new direction, with somewhat surprising results. He has just given to an eager and anxious world an outline of what he terms "The New Revelation," in which he announces the discovery of a number of things hitherto hidden from the eyes and minds of most men. For instance, he finds that Paul was a spiritualist; or, at least, that his writings "include every form of mediumship now known, save only psychic photography!" That is certainly a "new revelation"! Some of us have been reading Paul for a good many years and have never suspected that he knew anything about spiritualism or mediumship! But we are a bit concerned about the sad lack of this psychic photography business. We have such a high regard for Paul that we do not want to see him beaten out by any of these dollar-a-shot mediums of the present day. Perhaps if Sir Arthur will look a little harder he may get a still newer "revelation" in which the missing element will be found; all things seem to be possible to the thoroughgoing spiritualist. What nonsense all this is! St. Paul a spiritualist! Anybody who could believe that could believe anything! We would not give a cent to hear or read what Doyle has to say about Paul, but we would give a good deal to hear what Paul would be likely to say about Doyle — and his crowd. MUELLER.

Why Prolong Such an Existence? — We have often wondered why the Evangelical Synod of North America, now that its people are also becoming English in language, should wish to continue to exist as a separate body or denomination. This synod teaches that it

really makes no difference whether one accepts the Reformed view or the Lutheran view of the doctrines in dispute between the Reformed and Lutheran churches. It carries on its work on a basis of fraternity with many of the other denominations of this country. The synod consists of a conglomeration of many heterogeneous elements, and its people therefore could all find homes in one of the different denominations of America. Those who are inclined to be emotional would feel perfectly at home among the Methodists. Those who love ceremony and clericalism and social prestige might join the Episcopalians. Those who are conscientious and wish to be real Lutherans should join the Lutheran churches, and those who are Reformed and wish to abide with the Reformed doctrine could join the Presbyterians. Why hold these people in a separate denomination? What is their *raison d'être?* At last this question has been answered. Dr. Otto Dibelius, in an address, tells these people why they should continue to exist. His words are given in the *Evangelical Herald,* January 5, 1922: —

"One thing is certain, however, that the German evangelical spirit born in Martin Luther, nurtured by the great pious men of the seventeenth and eighteenth centuries, reborn in Schleiermacher and Richard Rothe, in Wichern and in Bodelschwingh, must not perish and will not perish. Nor must it be lacking in the melting-pot of American Christianity. To foster this spirit, to find the place to which it is entitled over against the Presbyterian-Methodist type which England has brought out, — this seems to me to be the special task of American Protestants of German descent, and therefore also the task of your synod. That your synod has other tasks besides this, above all the task of *warring against the exclusive, petrified Lutheranism of certain American synods,* that I know quite well."

Oh, the sadness of it!

What a pity that any American or Christian should feel called upon to give his strength, time, and ability to such purposes as these: to propagate the spirit of Schleiermacher and to oppose the orthodox Lutheran Church! And this is the synod which claims to be working for peace among the churches. After all, here is the statement that they are here to war against the "exclusive, petrified Lutheranism of certain American synods." Who is meant? We, the Missourians, are meant; we have come to be known as "exclusive and petrified Lutherans." Think of a church whose purpose it is to war against those people who preach the true Word of God and are loyal to the Savior's words: "Teaching them to observe all things whatsoever I have commanded you."

We give Dr. Dibelius credit for frank speech. Now that this purpose has been thus publicly avowed and published, no one need be in doubt why these people are here and what aim they are pursuing. But should not this avowal open the eyes of the earnest Christians who are in this Evangelical Synod? SOMMER.

State Control of Education. — Says *Mosby's Missouri Message* (January 13): "Education, be it distinctly understood, is not a natural function of the state. Consequently, its rights in the matter are

merely auxiliary and limited. All efforts to give the state control of education, therefore, are attempts to extend its limitations and to exceed its rights." This was published on Friday the thirteenth: is it the dawn of returning political reason, or the last bright ray of its setting sun? Michigan will help decide the question. D.

"Treason in Text-Books." — Charles Grant Miller has published *Treason to American Tradition,* and an excerpt from this book is scattered throughout our country by an "All America National Committee," to arouse our citizens to the danger of having their national history rewritten and inculcated upon their youth in a British revision. It is surprising that this attempt at forgery for political ends has not been discovered sooner; for the Cole lecturer for 1917 advocated this very enterprise before Vanderbilt University at Nashville, Tenn. The Cole lecturer was James A. Macdonald, LL. D., editor of the *Toronto Globe,* and his audience was composed of ardent 100 per cent. Americans. His lecture has since been published, with the title *The North American Idea.* To the American pages 77—82 will be especially illuminating. This movement will not stop at revising our history, but will proceed to more fundamental matters in our national life. The prayer for the preservation of our liberty in our Sunday services is becoming an eminently opportune and practical petition. We may also embody it in the Fourth Petition whenever we pray the Lord's Prayer. D.

Breeding Lawlessness. — All Christians who love their government, pray for it, loyally support its servants in their arduous tasks, and hunger after that righteousness which exalteth a nation, will feel that just censure should be meted out to the resolution by which Truman H. Newberry of Michigan, charged with having obtained his election by bribery, was seated in the Senate of the United States on January 12. The resolution adopted in his behalf is a study in self-contradiction and bold defiance of right. It reads: —

"*Resolved,* first, That the contest of Henry Ford against Truman H. Newberry be and it is hereby dismissed;

"Secondly, That Truman H. Newberry is hereby declared duly elected senator from the State of Michigan for the term of six years, beginning on the fourth day of March, 1919, and is entitled to his seat in the Senate of the United States.

"Thirdly, That, whether the amount expended in the Michigan primary was $195,000, — as was fully reported and openly acknowledged, — or whether there were some few thousand dollars in excess, the amount expended was in either case too large, much larger than ought to have been expended; that the expenditure of such excessive sums in behalf of a candidate, either with or without his knowledge and consent, being contrary to sound public policy, harmful to the honor and dignity of the Senate, and dangerous to the perpetuity of a free government, such excessive expenditures are hereby severely condemned and disapproved."

The third item in the resolution is the sop which the devil throws to virtue. Thus a faithless husband bows decorously to his wife and

walks off with his paramour. Such acts of our lawmakers breed contempt of our laws and established institutions, and are a propaedeutic for anarchy and Bolshevism. D.

Germany. — Pastor P. H. Petersen (*Rundschau,* February 2) draws a comparison between the political and the ecclesiastical condition of Germany. He finds that confusion is the dominant characteristic in both. "Within the State Church all sorts of *Richtungen* are found, to such an extent, that not two ministers are in perfect doctrinal harmony. At the same time these people treat ecclesiastical questions and Lutheranism with a great deal of conceit. A proof of this is offered in *Die Landeskirche.* In this paper Pastor G. Horstmann, under the caption 'Regarding the Confessional Question,' said the following: 'What about the future of the Church? Everybody who knows anything of the history of churches and sects knows how terribly the idea of right works in the end, if it obtains influence in matters of faith. For an illustration I need only point to the history of the Missouri Synod. The Missourians thought that they must protect the pure doctrine by a sharply formulated Lutheran Confession, which they applied in a juridical manner. But the purity of doctrine had hardly been safeguarded in this manner, when, behold, new ulcers began to break out from within the body: still purer doctrinal views forged to the front and caused many splits, because their advocates thought that the old church was not pure enough. That is the curse of wanting to be right, that is ecclesiastical hardening of the arteries, that is the church in a corner (*Winkelkirche*).' I would like to remark regarding the foregoing, that Pastor Horstmann knows neither the history of the Missouri Synod nor its present condition, otherwise he could not have presented the foregoing caricature. If one writes for the public, he ought to know the subject on which he is writing and ought not launch matters into publicity which do not exist anywhere except in his own imagination. As regards the point in question, I might say this: 1. The Missourians have never wanted anything else than the old Lutheran truth as it is presented in the confessional writings of the Lutheran Church. The Missouri Synod has nowhere and never set up a new confession. 2. The Missouri Synod, without qualification, stands upon the basis of the Lutheran Confession. It is for this Confession that she waged her battles and is still waging them. This Confession has not been laid down in the form of a law, as in the State Church; for in the Missouri Synod the individual congregations stand united in living communion as representatives of the Lutheran Confession. Every congregation — to state it briefly — is pledged unqualifiedly to the Lutheran Catechism, and tolerates no deviation from it. If you choose to call this juridical, a congregation would calmly accept that term in the consciousness that they themselves have in them sufficient spiritual life to prevent 'hardening of the arteries.' 3. The Missouri Synod is anything rather than 'a church in a corner.'" And now Pastor Petersen exhausts our latest statistics in order to show that the Lutheran Church has extended its operations into nearly all countries of the

world, and that its work is very varied. He proceeds: "And this is to be called hardening of the arteries? This is to be the church in a corner?" — In Schleswig-Holstein a gathering of 600 people professing the old faith from all parts of the province met at Neumuenster on December 1 in order to take a stand on questions which are now engaging the attention of all earnest members of the former State Church. (This church has, in the mean time, joined the German Evangelical Church Federations.) The discussion that took place at this gathering has not satisfied all who took part in the same. While a resolution was passed by which the general convention of the German State Church is to be asked to insert in its new constitution a paragraph satisfying the confessional standpoint of the new church, very many people doubt whether this paragraph will be adopted. One of the speakers, Pastor Clausen, stated: "If conditions in the Church are to improve, everything depends on the pastors' proclaiming the Word of God in truth and purity. The great number of Bible critics (also to be found in a new body) will do this in the future as little as they have done it in the past." For this reason the speaker added that he himself was not satisfied with the proceedings of the convention and that he regards the entire discussion as beating the air, unless the believing circles in Schleswig-Holstein will firmly unite in a new organization. He suggests that these circles meet annually and discuss doctrinal topics. In this way they will soon discover that even the believing circles are not united. *Die Evangelisch-Lutherische Freikirche* for January 22 remarks rightly that Pastor Clausen does not seem to see that what he is striving for in Schleswig-Holstein has already been achieved in the Free Church of Germany that is true to the Confessions, and deprecates that he still believes it to be his duty to remain in the State Church although he finds it necessary to criticize the same. The editor asks: "How long?" D.

Russia. — The report published in many of our leading papers, for instance, in the *St. Louis Globe-Democrat* (Sunday morning edition, February 26), which speaks of a Bolshevist propaganda launched by the aid of German universities, should be taken with reserve until definite facts establishing the claim of the writer are offered with his article. The article is sent out copyrighted by the Edward Marshall Syndicate, and charges that "the emperor's countrymen, juggling and terribly dissatisfied with their defeat, are flirting with the Yellows (Mongol tribes) not as a peril, but as a possible salvation. Russia was districted at Berlin, from whence into each district a German agent went, instructed to become a Russian speedily, but promised a small weekly stipend from the German Foreign Office. These agents, placed at the intersections of lines, forming a checkerboard design on the Russian map, were ready when the war broke to begin a campaign of this organization, not only among Russian soldiers, but among those back at home. It did not work at once, but presently it did, and Russia broke. Through all the succeeding disruption and disaster the German organization has remained unbroken. That

very disorder now enables it to work with new effectiveness. The Germans were the instructors of the Red army, and they are the instructors of the Red leaders to-day, as they are the instructors, even the commanders, under Gen. von Eiche, of the army in the *camouflage* republic of Chita, which was unexpectedly shut out of the conference at Washington." It is, of course, possible that German revolutionaries are striving to connect with the most radical elements in Russia and with their aid to seek domination of the entire world. But we shall have to obtain fuller evidence on this matter before crediting syndicated alarm reports. D.

Palestine. — To the League of Nations there was submitted by the British government a draft of its mandate for Palestine which grants to the Jews admittance to the country, the privilege of offering advice and cooperation in social and economic problems, of establishing exclusive Jewish settlements, of acquiring citizenship in Palestine, and of engaging in public works. "Jewish holidays will receive public recognition, and Hebrew will be used officially together with Arabic and English. There are attached such a number of conditions, reservations, limitations and stipulations, that the Zionists are greatly disappointed and displeased, because they expected a charter of a sovereign Jewish commonwealth, for which they had hoped and fought hard, and now they have to be satisfied with a sort of national homestead on the community plan, and are expected to be good neighbors. Palestine is losing its peculiar charm as the Holy Land, whose highways and by-ways reminded the visitor of the manners and customs of by-gone Bible times illustrating sacred history. To a romantic traveler the very thought is almost sacrilegious that Mary and Joseph might have run from Nazareth to Bethlehem on a motor truck in six hours, or that the Lord might have entered Jerusalem in an automobile. The railroads and trolley cars multiply, and there is no merit any more for the pilgrims to acquire since transportation has become so convenient." D.

China. — In an interesting account of the *Lutheran Sentinel* for February 15 we are informed of the rather perilous journey which Rev. Gebhardt, a graduate of our Concordia Seminary, had to perform through the Szechuanese revolutionary army to reach his appointed field of labor at Shihnanfu. The kind protection of Providence was afforded him, and he reached his destination unharmed. During the most perilous times his colleagues, Rev. Schwartzkopf and Rev. Lillegard, went to meet him, and in spite of many handicaps finally reached him through the line of Chinese pickets. Rev. Gebhardt has now gone to labor at Hankow, while Revs. Schwartzkopf and Lillegard have gone to open up the work at Ichang. Rev. Lillegard, who reports these experiences of our brethren, closes his account: "We entreat the prayers of our home church for that measure of quiet and peace which will enable us to do this work unhindered and without interruption." D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Ebenezer. Reviews of the Work of the Missouri Synod during Three Quarters of a Century. Edited by *W. H. T. Dau.* Illustrated. 536 pages. $2.00.

A review of this publication will appear in the next issue. BENTE.

Verlag "Schriftwort," Kolberg and Koenigsberg i. Pr.: —

What a single pastor can do in disseminating the teachings of God's Word is shown by a number of tracts published by Rev. F. Huebener of Koenigsberg in Prussia. He has issued seven tracts on such subjects as: **Dein Wort ist nichts denn Wahrheit; Damit wird das vorige Gesetz aufgehoben; Taufe; Jesus Christus der wahrhaftige Gott und das ewige Leben; Jesus Christus das Lamm Gottes, das der Welt Suende traegt,** etc. The method followed in these tracts is to present a series of Bible-passages that illustrate the general theme at the head of the publication, without any comment. The author's effort, evidently, is to let the Word of God do its own teaching in the most direct manner. Besides these tracts, the same author has published tracts on the question, **Whether a Believing Christian may Still Remain in the State Churches of the New Church Federation; Liberty from the Sabbath,** a defense of the Evangelical Lutheran position over against the doctrine of Jews and Seventh-day Adventists; **The Right and Duty of Infant Baptism; What the Snow Preaches to Us; Our Old Faith; A Mighty Fortress Is Our God; And, After All, There Is a God!** In these tracts the author presents in a forceful manner the Scripture proof for the doctrinal point which he is explaining and a genial exposition of the same. These tracts were gotten out without any financial aid from outside by a poor minister in Germany, and many were distributed gratis on railroad trains, at public meetings and elsewhere.

Lutheran Schools Committee, Detroit, Mich.: —

The battle for the Lutheran congregational school that was begun two years ago against hostile forces in the State of Michigan has to be fought over again. Our brethren in Michigan are engaged in a very intelligent campaign to make the constituency of Michigan see the danger in the new legislation of their State Legislature regarding schools. Two publications have been issued by the committee in charge of this campaign that show how wide awake the defenders of our congregational schools are and how well they can make the voters of Michigan see the point. The two publications are: **"The Private School and Religious Liberty. A Candid Presentation of the Cause of the Lutherans of Michigan** *versus* the Public School Defense League"; and **"An Important Amendment and an Antisocial Petition.** Examined by Th. Graebner." We cordially commend both these well-written tracts to the attention of our readers.

Lutheran Deaconess Home, Fort Wayne, Ind.: —

This new institution presents, with its second annual report, a well-written tract, entitled: **How Does Scripture Encourage Man to Engage in Charity Work?** The author's name is withheld at his request. The tract shows the principles underlying all charitable endeavor, and the proper method of Christian charity work. D.

Rev. J. A. Friedrich, St. Charles, Mo.: —

Von den Pflichten, die einer christlichen Gemeinde mit den durch das Amt der Schluessel verliehenen Rechten auferlegt werden.

This excellent paper, which was read before the Western District of the Missouri Synod, convened at Altenburg, Mo., is here offered to a wider circle of readers in pamphlet form, and may be obtained from the essayist at 50 cents a copy. The duties of a Christian congregation are comprehensively stated and lucidly set forth under the following headings: The Preaching of the Gospel, The Judgment of Doctrine, Fraternal Admonition, and The Christian Administration of Internal and External Congregational Affairs. We commend this instructive essay not only to pastors, but also to our Christian laymen. The subject is certainly worthy of constant and thorough study. MUELLER.

A Kingdom for a Dance. A sermon on Mark 6, 17—29, exhibiting the evil character and effects of dancing, preached and published by *W. M. Czamanske*, Sheboygan, Wis. One copy, 5 cts.; one dozen, 40 cts. Order from the author. MUELLER.

The United Lutheran Publication House: —

The Conservative Character of Martin Luther. *Geo. M. Stephenson, Ph. D.* 143 pages, 5×7½. $1.20.

Dr. Stephenson purposes to set forth within the compass of these 143 pages "the more permanent elements in the work of Martin Luther." The conservative nature of the principles for which the Reformer contended are treated in seven chapters, which cover the life of Luther from his formative years to the adoption of the Augsburg Confession. In the main, the author's judgments are adequate to the various phases which are lifted into prominence, and with the author's conclusions we have no quarrel. In detail one will differ with Dr. Stephenson, as when he appears to find fault with Luther's adherence to the literal sense of Scripture. Considering the small amount of letterpress, the price is rather high. GRAEBNER.

Lutheran Bureau of the National Lutheran Council has issued No. 4 of its publication, entitled **World Service.** It is designed as a practical help for the campaign of 1921, to gather the means for continuing the charitable work of the U. L. C. in Europe and Africa. The open door in the war-stricken countries to Christianity and Lutheranism is shown in this publication, and the articles contained in it breathe the spirit of determination of the Lutherans of the U. L. C. to make the best use of present opportunities to aid in extending Lutheran teaching on the other side of the Atlantic.

The articles which *Dr. Franklin Gruber, D. D.*, has contributed to various publications have been issued in reprints, namely, **Is the Doctrine of an Infinite and Unchangeable Deity Tenable?** (from the *Lutheran Quarterly*, January, 1921); **The Theory of a Finite and Developing Deity Examined** (from the *Bibliotheca Sacra*, October, 1918); **The Lutheran Church and Christian Union** (from the *Lutheran Church Review*, April, 1918); and **Conservation in Matters Pertaining to the Church.** In the two former publications the new philosophical fad of the finite Deity is ably combated, while the two latter publications discuss an issue that is confronting the Lutheran Church with increasing urgency from other church-bodies. D.

Lutheran Book Concern, Columbus, O.: —

Missionary Sermons. Collected and Edited by *Rev. L. H. Schuh, Ph. D.* 549 pages. Cloth. $2.50. Order from Concordia Publishing House, St. Louis, Mo.

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The Macmillan Company: —

The Origin of Paul's Religion. *J. Gresham Machen, D. D.* 329 pages, 6×9. $3.00.

This volume contains the James Sprunt lectures of 1920 delivered in Union Theological Seminary in Virginia by Prof. Machen of the New Testament department in Princeton Theological Seminary. It deals with the problem of the origin of Christianity viewed under the aspect of the origin

of Paul's theology. From the first pages on the reader realizes that a master of exegetical method and a theologian of unusual ability is essaying this apologetic — not only for the Apostle Paul as a true disciple of Jesus Christ, but for the entire New Testament and, indeed, for revealed religion itself. The book does not attempt any review in detail of the missionary journeys of Paul, and what it says about the life of the great apostle is supplied only for its bearing on the main subject, formulated by the author thus: What relation did Paul sustain 1. to the original disciples of Jesus, 2. to Judaism, 3. to paganism? Chapter 4 submits proof for the author's contention that the religion of Paul differed in no point from the religion of the gospels, least of all do epistles and gospels conflict with regard to the person of Christ. The three serious attempts that have been made to explain the theology of Paul on the basis of natural evolution are then taken up in order: 1. the liberal view, according to which Paul's religion was derived from Jesus and is of permanent value, but his theology merely the temporal categories in which he expressed his religion and no longer of value; 2. the radical view represented by Wrede, according to which Paul's religion was derived from his pre-Christian Jewish conception of the Messiah; and 3. the radical view represented by Bossuet, according to which it was derived from the syncretistic pagan religion of the Hellenistic age. The book, fascinatingly written and replete with historical information, constitutes an answer to the new theology and indirectly to the mother that gave it birth, the higher criticism. It is gratifying indeed to find among scholars of the first rank men who hold to the old-fashioned Christian belief that Jesus was "a heavenly Redeemer come to earth for the salvation of men"; that in Him "the true Son of God walked upon the earth and suffered for the sins of man."

Machen's *Origin of Paul's Religion* is one of the few books that one would recommend especially to our younger clergy for purchase and study. No one but will rise from it with a comprehensive understanding of the new theology, its methods and conclusions, and of the fatal weaknesses which become apparent in this same new theology when subjected to the searching rays of a scientific historical criticism. GRAEBNER.

G. F. Lehmann Verlag, Muenchen: —

Weltfreimaurerei, Weltrevolution, Weltrepublik. *Dr. Fr. Wichtl.* 5th edition. 280 pages, 6½×9¼.

This book caused a sensation throughout Austria and Germany when first published, and continues to issue in new editions. Its startling title argues a fine book-selling instinct. However, the volume does not disappoint those who expect information on the bearing which Freemasonry has had on the origin of the World War, and on the international issues involved in Masonic propaganda. A labyrinth of plots and counterplots is traced by the learned author, who has laid under contribution, we may well believe him, hundreds of volumes bearing the Masonic imprint. The thesis of Dr. Wichtl is that Freemasonry, aspiring to international leadership and planning a world-republic under Jewish leadership, caused the murder of the Austrian archduke and throughout the war persistently followed its own deep-laid plans. There is much incidental information on the work of Freemasonry and its principles. In its conclusions it fits in amazingly with the exposition of the "International Jew" in Mr. Henry Ford's weekly. GRAEBNER.

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Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

Prof. W. H. T. Dau, *Managing Editor*, 2637 Winnebago St., St. Louis, Mo.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. MAY, 1922. No. 5.

Waltheriana.

PROF. W. H. T. DAU, St. Louis, Mo.

1. Walther on the Organization of the Missouri Synod.

In a letter to Dr. Sihler, written in 1847, Dr. Walther remarks: —

"I must confess that I have a kind of horror of a real representative constitution (*einer eigentlichen Repraesentativverfassung*). I do not find it in Holy Scripture. Now, it is true that we Christians may exercise our liberty as regards our constitution, but I cannot rid myself of this opinion: the more freedom a church government in a free state like ours affords, the more efficient it will be, provided that the Word is preached in all its power in the congregations. On the other hand, everything coercive that does not flow immediately from the Word easily causes opposition by refusal to comply and lays the foundation for frequent separations. Hitherto I have not viewed a synodical organization as a concentration of ecclesiastical power. I thought that it was only to exhibit the ecclesiastical union of the separate congregations, unite its resources and forces in a war upon the oncoming ruin in doctrine and life, and for carrying on operations for the common welfare of the Church, for preserving and advancing unity in faith and love, for aiming by way of commendation for the greatest uniformity possible in liturgy, for making a well-ordered disposition of the ministry possible, for setting up a court of arbitration for preachers and congregations to which recourse might be had, or not, etc. I was of the opinion that all matters pertaining to the internal administration of individual congregations should not be subject to the disposing and judicial power of the Synod." [1]

1) From *Life of Loehe*, p. 28.

2. Walther's Farewell to Loehe.

At the end of his travels in Germany in 1852 Walther wrote to Loehe: —

"I may and must confess that the unhappy prejudices which I was still harboring when entering your house have entirely vanished from my mind, that I take with me a cordial reliance upon your unalloyed fidelity to our beloved Lutheran Church and the most lively conviction of our unity in the spirit. . . . My most ardent desire now is that, if possible, also the differences in the development of doctrine which may still exist between us, although they are not important, may, by the grace of God, be composed; and if that is not possible, that they may never disturb the unity of the spirit which the Holy Spirit of God has wrought, nor cause obstacles to our common pursuit of the Lord's work. However, I have seen what a precious boon you consider the peace of the Church, and how deeply concerned you are for the welfare of our Church, which is largely a plant reared by your faithful hands. Hence there is no need of my requesting you to do all that your conscience permits you to do in order that our orphaned church in America may ever and anon be able to boast before all the world its most intimate fellowship particularly with you." [2]

3. Walther's Concern for the Upbuilding of Concordia Seminary.

From a letter of Dr. Walther to Dr. Seyffarth we obtain a glimpse of the status of Concordia Seminary in its infant days.

Concordia College, near St. Louis, Mo.,
December 29, 1855.

VERY REVEREND SIR.

MY DEAREST PROFESSOR: —

Your esteemed letter of the 17th inst. is in my hands. I cannot tell you with what joy I received it. Your protracted silence and failure to let us know your whereabouts had thrown me into most painful anxiety. I had already begun to fear for your life in this land of rascals and murderers. My perplexity was increased because I knew no way of securing definite information about your condition and your place of sojourn. This was intensified by the silence you had imposed on me. At last, however, I wrote to Pastor Brohm in New York, and asked him to try every possible means to secure information about your fate. God be praised that my

2) From *Life of Loehe*, p. 94.

sighings and prayers have been heard, and my fears have in no way been confirmed. Now may the Lord vouchsafe His further help that in due time we may see you in our midst.

As regards our college at this place, its status is as follows. It consists of two departments, a theological seminary (with nine students) and a college (*Gymnasium*) with about 50 pupils. In the seminary myself and Professor Biewend are engaged as teachers. The latter is at the same time Director of the College, in which, besides Biewend, Goenner is at work as teacher of the first class, with the title of Rector. He is to have an assistant very soon (*in diesen Wochen*), especially in the lower classes, with the title of Conrector. When this is accomplished, we shall for the present lack only a teacher for the seminary. Our greatest need is a professor for the historical branches. Oh, how we would praise God if you were willing, and it were possible for you, to come to us and take charge of the aforementioned branches of instruction, Biblical isagogics, archeology, and church history. But, alas! we are so very destitute of means! We could offer you at present only a very meager salary. However, we would also be satisfied if you could devote but the smallest part of your time to our seminary, and could secure what is lacking for your maintenance by literary work. However, most reverend sir, if this single circumstance should in the end render it impossible to secure you for our institution, I would try still another way that is open to me to remove the difficulty. Some years ago, when Wyneken and I were again in Germany, a promise of vigorous assistance for our institution was given us by the Supreme Consistory of Bavaria. Now that Dr. Harless is at the head of this body, I entertain so much less doubt that this body will make good its promise if we appeal to them for the purpose of securing aid to establish another theological professorship for the historical discipline. Accordingly, I herewith take the liberty of respectfully asking you kindly to let me know your mind as soon as possible: whether you are inclined to serve our Church at this place with the understanding that you devote to our institution one hour a day and, besides this, secure your means of subsistence in some other way; or whether we can count on engaging you still more in our seminary. Of course, the latter plan would eminently meet our wishes and our needs. However, we would also regard it as a very gracious providence of God, and a proof that He is caring for the welfare of our Church, if the former plan were adopted. Meanwhile I shall solicit God in prayer that He make

His will known to you, and that He direct the entire affair in such a manner that it may redound to His glory and to your joy and salvation.

I believe that I can cheerfully give you the assurance that your energies, verily, would not be wasted, but would be employed in the service of the Lord, if you were to devote a part of them to our institution. The influence which our laborers in the Word exert on our people and on the entire development of the Church in our country is just as apparent as it is, without question, salutary. I say this solely for the glory of our faithful God, who has chosen for Himself that which is nothing. Moreover, just at present we seem to have reached an exceptionally important development of our Church in this country. In anticipation of this I intend to issue, in the first number of our theological monthly during the coming year, a public invitation to all Lutherans of the Unaltered Augsburg Confession to meet in a general conference and to deliberate fraternally on ways and means for uniting all Lutherans of this kind from all synods in our country in one organization. If this is favorably received, I stake great hopes on this undertaking for healing our divisions in this country, and I see in your coming a good omen for our present endeavors.

I commend you, together with your esteemed wife, to the never-changing faithfulness of our God. In the Lord,

Your most obedient

C. F. W. WALTHER.[3])

4. Relation of the Augsburg Confession to the Other Symbols of the Lutheran Church.

This subject is discussed in a bit of correspondence that dates back to twelve years after the organization of the Missouri Synod.

New Market, Shenandoah Co., Va., February 8, 1859.

REV. PROF. WALTHER.

DEAR SIR: —

Although I have no personal acquaintance with you, yet, I hope, you will, nevertheless, excuse me for the liberty which I am taking, at this time, in troubling you with this communication.

The object of my writing to you, at present, is this: I wish, if possible, to procure a copy of the constitution of your [the Mis-

3) The original is in Professor Dau's collection of letters of Walther.

souri] Synod. Will you please have the kindness to send me one per mail? If you have it, I would prefer an English copy. I do not know what it will cost. I will, however, inclose 24 cts. worth of post stamps, and if it costs more, let me know the amount, and I will send it immediately.

I also hope that you will excuse me for taking the freedom in asking the following question, upon a subject of importance and concerning which there has recently been some discussion in this section. The point in question is this: Are the collective Symbolical Books the Confession of the Ev. Luth. Church? Or, is the Unaltered Augsburg Confession emphatically *the Confession* of our Church, and the other Symbols an explanatory defense of the Augsburg Confession?

We would be thankful to you to be favored with your views on this subject.

Yours in Christ,

JACOB STIREWALT.

Dr. Walther's answer to this correspondent, who wrote also in behalf of others, was in German.

St. Louis, Mo., February 19, 1859.

Rev. Jacob Stirewalt,
New Market, Shenandoah Co., Va.

RESPECTED SIR.

DEAR BROTHER IN JESUS CHRIST: —

Complying with your wish, I have given our manager an order to mail you the constitution of our Synod.

You have addressed to me, furthermore, the following questions: —

"1. Are the collective Symbolical Books the Confession of the Ev. Luth. Church? Or

"2. Is the Unaltered Augsburg Confession *the Confession* of our Church in the proper sense of the term (emphatically, *kat' exochen*), and the other symbols an explanatory defense of the Augsburg Confession?"

To these questions permit me to submit the following answer.

The collective Symbolical Books *are* indeed the Confession of the Ev. Luth. Church, and are rightly *called* thus. For, although the purpose especially of the Apology, the Smalcald Articles, and the Formula of Concord is to repeat, to explain, to supplement, and to vindicate the Augsburg Confession, still this special purpose

does not deprive them of the character of public confessions of the Church. There is no contradiction in saying that a document explains and vindicates a confession, and saying that it is itself a confession. On the contrary, it is highly important that we have symbols in which our primary Confession is *symbolically* explained and interpreted. Add to this the further fact that the two Catechisms of Luther are quite independent Confessions. A document becomes the Confession of a Church either by being written for this purpose by the Church, or, if it previously was a private writing, by being elevated to the dignity of a confession by the Church. Now, it is an established fact that the collective Symbolical Books have been acknowledged by our orthodox Church to be its public Confession of Faith, although for various reasons in some localities of the Lutheran Church only the Unaltered Augsburg confession is mentioned when its teachers are placed under oath and pledged to the Confessions. No Lutheran will deny that the Book of Concord contains the Symbols of the Lutheran Church. But, to be an ecclesiastical symbol and to be a confession of the Church is the same thing.

However, notwithstanding this fact there is a certain difference among the Symbolical Books of our Church. They are regarded by us in the same order as they follow each other in the Book of Concord. Our Church justly regards as being of the highest rank the Ecumenical Creeds. But the Augsburg Confession is valued as the basic Confession of our Church, or as our fathers used to say, as our Church's apple of the eye, and so on down to the Formula of Concord. So says John Benedict Carpzov, the renowned Leipzig theologian, for instance, in his Introduction to the Symbolical Books of the Lutheran Churches, of the year 1675. Since I do not know whether you are conversant with the Latin language, I offer a German translation of the words of Carpzov: "When the Symbolical Books are compared with one another, one is seen to *have the preference before the other, and they are by no means placed on an equality with one another,* as the Neostadtians [Calvinists] in their Admonition have claimed. The authors of the Book of Concord intended to indicate this fact by the *sequence* which they adopted in presenting the Confessions. For, although all are agreed that none of the Confessions is the norm of faith, but all must be tested by Scripture, still there are certain preferential points which one has before the other. For the *Ecumenical Creeds* excel the rest by reason of their antiquity and their

universal acceptation. In these respects the other symbols in the Book of Concord cannot be placed on an equality with them. The *Augsburg Confession* excels the Apology, because the former was presented to the Emperor, and also received by him. The *Apology* excels the Smalcald Articles in age as well as in reputation. The *Smalcald Articles* are given precedence before *Luther's Catechism,* because the former were compiled by order of the Protestant Estates and sanctioned by the theologians' affixing their signatures to them. Accordingly, although all these writings were approved and ratified, (confirmed, and declared valid) by our Church, still, *when they are compared with one another,* they have their *distinctive character,* which is indicated by their sequence and order. Lastly, there was added to the foregoing the *Formula of Concord,* so termed in the strict sense. Necessity required this addition, as the authors of the Formula of Concord state, p. 596: 'Now, although the writings named above exhibit in a perspicuous and lucid manner to the pious reader who glows with the love of divine truth those points in every article of our Christian religion which are to be embraced, according to the standard of the Word of God, namely, the writings of the prophets and apostles, and also those points which are false and which ought to be rejected and avoided; nevertheless we have desired to set forth our views, distinctly and without any ambiguity, especially in reference to those important and leading articles which in these days have been the subjects of controversy. And in adopting this course, our object has been that the truth should shine forth more clearly, be acknowledged more readily, and be distinguished more easily from erroneous opinions, so that nothing which could obstruct the truth might lie concealed under words or phrases too indefinite or general; and likewise in order that a public and positive testimony might be furnished, not only to those who are now living, but also to posterity, showing what the unanimous opinion and judgment of our churches had been.'" (*The Christian Book of Concord,* 2d Edition.) Moreover, the great theologian Hutter advances the same claim in his vindication of the Formula of Concord, which bears the title *Concordia Concors.* In this treatise we read on p. 758 thus: "Si declaratio ita ex asse respondet Augustanae Confessioni, uti sane respondet, ut quoad doctrinae puritatem ne minime quidem discrepantia monstrari possit: sane res ipsa loquitur, quod etiam (quod doctrinalia) neutra alteri sit praeferenda, sed pari orthodoxias passu utraque ambulet; licet antiquitate et aliis externis gradibus Confessio Augustana Declaratione

potior merito censeatur"; that is: If the explanation (contained in the Formula of Concord) agrees with the Augsburg Confession as completely as in fact it does, so that not the least difference can be pointed out between the two as regards the purity of teaching, it is clear and manifest that (as regards doctrinal matters) neither must be preferred to the other, but either keeps pace with the other in point of orthodoxy, *although, as regards antiquity and other external points of preference, the Augsburg Confession is justly to be esteemed superior to the Explanation.* Furthermore, Dr. Gottlieb Wernsdorf, once upon a time General Superintendent of Wittenberg, in his treatise *On Indifference as between Religions* (published 1734), writes thus: "As the approbation [of a symbol] is now greater, now smaller, so, too, its *authority* and *validity* has its accidental gradations. And as in former times the Nicene Creed surpassed the Ephesian or even the Athanasian, so, too, in our times the *Augsburg Confession,* as regards antiquity and other external marks of eminence, is considered superior to the Declaration, or even the Apology, as Hutterus claims. *But for this reason they do not cease being symbols,* because it belongs to the essence of a *universal,* or ecumenical, but not of a particular symbol, such as our modern symbols are, that it be accepted and approved by all." (pp. 693. 694.)

True, the Declaration of the Formula of Concord states, p. 592: "Nor do we design in this or any other writing to depart an hair-breadth from said Confession, or to frame a different or a new confession." However, this is not meant as a denial that the Formula of Concord, too, is a confession, a *Bekenntnis,* but it simply means that by this new Confession the primary Confession has not been abolished and a new confession forced upon the Church in the place of it.

Accordingly, my conclusive opinion in this matter is that, no matter how great the preference to be accorded to the Augsburg Confession before the other Lutheran Confessions may be, nevertheless it would not be right to call it "the Confession of the Lutheran Church in the proper sense of the term," and to denominate the other Confessions mere explanations and vindications of the Confession, in the sense that the latter were excluded from the Confessions of our Church. However, I readily admit that a church can be genuinely Lutheran, even if it does not specially pledge its preachers to all the Confessions. A genuine Lutheran Church, indeed, will never contradict any symbol contained in the Book of

Concord. Yea, the fact that the symbols written after the Augsburg Confession are *not officially used* seems to me *a deficiency in the constitution* of a church and in its *confessional basis*. Still I am far from advising any one to make a violent attempt to force through the adoption of all symbols as the *legitimate* basis of doctrine. The most unsuspicious affair becomes suspicious when it is forced upon men.

Here you have my conviction. May my statement be of some use to you.

God grant that we become ever more intimately united on the eternal basis of truth, and of the entire truth. May He bless your dear synod, which in times when everything in America seemed to be tottering was given the grace by God to stand firm.

Yours in the Lord Jesus,

C. F. W. WALTHER.

At its convention last year our Western District Synod discussed the subject of subscribing the Confession, and adopted an exhaustive paper on this matter. Shall I send it to you?

IDEM.[4])

5. An Autobiographical Sketch of Dr. Walther.

This sketch was written in America after Walther had been elected President of the Missouri Synod for the second time. I surmise that the greater part of it is from the *curriculum vitae* which Superintendent Siebenhaar of Penig demanded of him when he was proposed as a candidate for the pastorate of Braeunsdorf in Saxony in 1836.

Karl Ferdinand William Walther was born October 25, 1811, at Langenchursdorf, near Waldenburg, in the Kingdom of Saxony, where his father was stationed as Evangelical Lutheran pastor. After he had received his first elementary instruction from his father and at the local school, he was, in 1819, entered as a pupil in the town school at Hohenstein, near Chemnitz. In 1821 his father sent him to college at Schneeberg, in the Saxon *Erzgebirge*. He was a pupil of this school till 1829, in which year he entered the University of Leipzig. Up to this time he had kept his faith in the Holy Scriptures as God's Word, which had been inculcated in him in his parental home, and this, in spite of the fact that, with a single

4) The originals of the above letters are in Prof. Fuerbringer's collection of letters of Walther.

exception, all the teachers at his college were avowed rationalists. However, of a faith that conquers flesh, world, and Satan he had as yet no experimental knowledge. At the University of Leipzig, too, rationalism was in flower in those days, while the Christian faith was but feebly represented by Professors August Hahn and F. W. Lindner, Sr. However, prior to Walther's matriculation at Leipzig a little band of students that had been roused to a lively faith had by the grace of God made each other's acquaintance. Walther's older brother, Otto Hermann, belonged to this band, and he introduced his younger brother to this circle. The act was not without good results. Also in Walther's heart the Word of God, which was prayerfully studied in private by the members of this band jointly, proved a power unto a new life. However, just those students who had been most vigorously seized by the Word of God soon lapsed into a rather strong pietistic legalism. The devotional writings which they used were those of F. Arnd, A. H. Francke, Bogatzky, Spener, Werner, J. Caspari, Schade, Rambach, Steinmetz, J. Ph. Fresenius, and others. The younger Walther, too, followed this trend and was thus for several years merged into grievous troubles of conscience and soul-battles. After vainly seeking advice with believing pastors he was brought to the brink of despair until he at last attained to peace in Christ through a letter which he received, in answer to his request for counsel, from Martin Stephan, at that time pastor of the Bohemian Lutheran congregation at Dresden. In addition to his spiritual tribulations Walther during his student years had to battle with a lung disease that seemed fatal. This illness forced him to interrupt his studies during the winter semester of 1831—32 and to seek recovery under medical treatment at his parents' home. During this time Luther's Works in his father's library fell into his hands, and having nothing else to do, he began poring over them. It was during these days that there was begotten in him that lively conviction which has never since left him, that the doctrine of our Church alone is in accord with Scripture and that a determined stand upon our Confessions is a necessity. By a simple domestic remedy he regained his physical health, returned to Leipzig to complete his theological studies, and left the university in 1833. After passing his examination for the license to preach (*pro licentia concionandi*) at Leipzig, he accepted a position as private tutor at Cahla in the territory of Altenburg, in which he served till 1836. Having passed his second examination *pro candidatura* at Dresden, he was in this year called by the

minister of state, Count von Einsiedel, a sincere believer, to the pastorate of Braeunsdorf near Penig, over which the Count exercised the right of patron. On the Second Sunday after Epiphany 1837 he was publicly ordained and installed, taking charge of the office committed to him. He found himself placed under the jurisdiction of a blasphemous rationalistic superintendent, who used the unbelieving schoolmaster of the village as his spy and joined him in his hostile disposition and opposition to Walther. Because of his determined attitude, founded upon the Word of God, the Confessions (to which he had been pledged at his ordination), and the ancient usages of the Church, and because of his protests against rationalistic innovations in church and school, Walther was repeatedly sued in court, overwhelmed with official reprimands, and involved in costly lawsuits. The rationalistic *agenda* which he was to use, and the rationalistic text-books which he was to tolerate in the school, were a grievous burden to his conscience. During the second year of his pastorate the aforementioned Pastor M. Stephan called on all Lutherans, pastors and laymen, suffering from spiritual tyranny, especially in Saxony, to emigrate with him to America, there to seek and to enjoy that ecclesiastical freedom which was denied them in their native country. Accordingly, Walther with his brother, who was vicar in his father's parish, joined the Emigrant Society which was rapidly forming. On the Sixteenth Sunday after Trinity in 1838 he resigned his charge, however, with a bleeding heart and after having passed through severe internal and external conflicts. For thirty years prior to his pastorate Walther's congregation had been spiritually devastated by a rationalistic pastor. Walther had not labored in this congregation without blessing; his farewell sermon was listened to amid loud sobbing. A few families from the congregation joined him in the emigration. In November of the year mentioned the emigrant ship on which Walther was a passenger set sail from Bremerhaven and after a stormy voyage arrived safely in America (New Orleans) in January, 1839. A few months later it was made manifest that the leader of the society of Lutheran exiles, consisting of about 800 souls, had been a hypocrite. In consequence Walther was once more merged in great trouble of conscience. After the leader had been stripped of his mask and removed, the Society, with very few exceptions, remained together spite of the deceptions which they had undergone and amid untold privations founded a number of rural congregations in the State of Missouri, while a small con-

gregation remained at St. Louis, the first objective of the society. But the experiences which the emigrants had in dealing with their leader, in whom they had placed overmuch confidence, had this effect, that all that had been settled when they were prompted to emigrate now seemed shaken, excepting only the Word of God and the Confessions of our Church, which the preachers and hearers now grasped all the more firmly because it was the only anchor remaining for them that could not be smashed. Walther at first became the pastor of a small rural congregation composed of people that had emigrated with him. But when his brother, who had served the congregation that had settled at St. Louis, died in the beginning of 1841, Walther was chosen his successor. He accepted the call and discharged the functions of the sacred office in this congregation till 1849. In this year he accepted a call to the Evangelical Lutheran Concordia Seminary that had been removed to St. Louis, and in this institution he has served till to-day as professor of theology and president of the institution, and has at the same time acted as primary pastor of his former congregation. Already in 1844 he had begun the publication of a paper designed for the Lutheran people, under the caption *Der Lutheraner* (The Lutheran). By the gracious providence of God this periodical became the instrument for acquainting with one another and bringing together the few people in America who were still resolved to abide by the faith of Luther and the creed of the Unaltered Augsburg Confession as laid down in the Book of Concord of 1580. In the year 1847, after several deliberations by oral discourse and by correspondence, these persons united by forming a synod, which they named "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Walther became its first president, until he was elected by Synod in 1849 (as already stated) to be professor of theology at Concordia Seminary in St. Louis. In this latter capacity he could no longer discharge the office of the presidency, with which the office of visitor was at that time connected. But when the Synod had been divided into several Districts and the visitorship was combined with the office of the District presidents, Walther, in 1864, was again elected president of the General Synod which office he still discharges at the present time.[5])

5) The original of this sketch in Walther's handwriting is in possession of Dr. F. A. Schmidt, of St. Paul, Minn.

THE THEOLOGICAL OBSERVER.

Missouri Synod. — The *Nebraska District Messenger,* in its jubilee edition for March, calls attention to a coincidence: Jubilate Sunday, May 7, — the date chosen for our Jubilee services, — is also the anniversary of the death of Dr. Walther, to whom Dr. Sihler accorded the chief credit for the organization of the Missouri Synod. — An appreciation of the late Daniel Landsmann, our first missionary to the Jews at New York, where he ministered from 1883 to 1896, has been published by Rev. Paul I. Morentz, B. D., in the *American Lutheran Survey* for March. D.

The Synodical Conference. — Like a heartening message in times of despondency and a sort of spiritual balm come the sturdy words which Governor R. E. Nestos, of North Dakota, on Founders' Day spoke in regard to educators at public schools who attacked religion. The *Lutheran Sentinel* for March 1 and the *Lutheran Church Herald* for March 7 report the Governor as follows: "The constitution and the law, declared the Governor, provided that sectarian religious doctrine might not be taught, that instruction in religion might not be a part of the university courses under the law, but he also held that the same constitution and the same laws that stopped the lips of the instructors in the affirmation of religion also acted as a bar to the teaching of the opponents of religion. . . . It is agreed that these precautions were wise, declared the Governor, after he had concluded a review of the laws, and it is quite generally conceded to-day that those who teach in the State institutions should not engage in any religious instruction in or about the institution, and I am pleased to say that seldom, if ever, are the provisions of the constitution and laws violated, as far as any positive religious instruction in any of our State institutions is concerned. But a practise has grown up in many of the State institutions which is infinitely worse, and which constitutes just as direct a violation of the spirit of the provisions of our constitution and laws as would any teaching of specific denominational doctrines. This consists of attacks made by teachers in the classroom or upon the campus in the presence of students upon fundamental doctrines of the Church, upon elements of the faith of the founders of the institutions, and of the men and women who furnish the financial support of these State institutions, and who send their children here to them for instruction and guidance. The teachers who have been guilty of this practise seem to have assumed that the enabling act, the constitution, and the laws are being violated only when the teachers at the State institutions advocate positive denominational doctrines and teachings. They seem to think that sarcasm and sneering attacks upon the faith of the founders and their descendants and the teaching of doctrines especially designed to undermine that faith, do not constitute a violation of these constitutional and legal provisions. My conviction is that any such teaching undermining the fundamentals of religious faith, and the sarcastic attacks

upon the beliefs of the so-called 'old fogies' who still adhere to them constitute a still more vicious and damnable violation of the spirit of our constitution and the faith and ideals of the founders of the university than does any denominational instruction. I say this at the risk of being charged with embracing a narrow dogmatism, unbecoming in the free atmosphere of a university. I rest my case for the fathers and the founders, now forever silent, upon the solid ground of the law they have left and which you will find as far back as the Territorial Code of 1877. They have in those old statutes embalmed, we trust forever, their faith and what I confidently believe they hoped would be the faith of their posterity. If you want to know what they thought, what they believed, and what they wished their descendants to respect and revere, I commend to your thoughtful consideration section thirty-one of the old Penal Code, still a part of our statutory law as Section 9222, c.; 1913, where they seek to protect from contumely the Christian religion, the Holy Scriptures, and the Triune God. They were not afraid to let the world know what they believed; they would be ashamed and chagrined to know that any institution founded should tolerate contumelious or contemptuous treatment of those things that men and women hold most dear. I may say here that the men and women who thus violate the spirit of the constitution and the laws, in my opinion constitute but a small percentage of the faculty of any of the institutions, and that the great majority of the faculty members honestly and fairly observe and follow the spirit of our laws. During the past two years as I have been traveling around the State, I have frequently learned of parents who had sent a beloved son or daughter to one of the State institutions, and upon the return of the son or daughter at the end of the year, in sorrow had learned that their children had become scorners of religious truths and professed agnostics. I can sympathize with a father and mother who from the teachings of childhood and the experience of a lifetime have reached the conclusion that their faith and religious experience mean more than anything else in life, and constitute, if followed by the children, a greater guarantee of their success and happiness in life than anything else that can be done for them, and then discover that some teacher whose salary they are helping to pay has sought to dynamite every foundation of the faith that is theirs. One might assume that this is a recent development, but it happens that I personally know that such is not the case. I recollect quite distinctly that upon making trips on the street-car from the university to Grand Forks some ten or twelve years ago, I heard teachers of this institution talking loudly and volubly in the presence of a number of students, viciously attacking and ridiculing religious doctrines and ancient leaders of the Church held in reverence by the great majority of our people; elements of faith possessed by the parents who sent their children to the university, and by whose hard-earned money the scorners' salaries were paid. It grieved me much to think that such a thing was possible, and I said to myself and to others that if I ever had the chance or the power to hit that insidious violation of our constitu-

tional guarantees and legal rights, I would hit it with all the strength I possessed. I hope I will not be misunderstood. My objection is not to the faith or religious belief, or lack of religious belief of the professor — that is his own concern. He has the same rights and should enjoy the same freedom that I claim for myself and for the students at the State institutions. He may believe anything he pleases with reference to God, the Bible, and the elements of our faith, but he has no right to express that belief in the classroom or upon the campus in the presence of students, and especially do I object to the making of these statements for the purpose of undermining the faith of the students, or belittling the faith and religious belief of their fathers. If these teachers desire employment in our State institutions and compensation from our tax moneys, they should be willing to observe not only the letter, but the spirit of the constitution and the laws of this State, and that means not only that they shall refrain from religious instruction, but also from the demonstration of antireligious sentiments. The teacher who is worth retaining is a leader, a model to his students. Let him scrupulously refrain from expressing sentiments to his loyal, but immature followers that may undermine or break down that faith which the experience of a world shows is the only sure foundation on which to build individual and national character. . . . It seems I can see and hear those stern pioneers of the prairie State we love. Some left their Eastern homes, where culture, learning, and simple faith, inherited from colonial ancestry, prevailed; others came from foreign lands to breathe the air of liberty, bringing with them homely virtues of honesty and truth; but all were men who, through the privations of pioneer days, when sometimes the only code was that code of honor which generations of virtuous ancestors had cultivated in the hereditary character, retained a fundamental reverence for their Creator, a reverence which the freedom of the frontier never lessened. I can see them, hear them, as they meet in their legislative assemblies to write the law; I see the seamed faces; hear the rough words, as one by one they wrote the statutes that insure liberty and education to their children. They, the founders, call to us through the mists of the past: There shall be no sectarian instruction in our free schools, imposing upon the minds of our children doctrines and dogmas distasteful to them; neither shall there be in the name of that liberty we prize above possessions and within the walls of these free schools we have established any insidious undermining of that reverence for God and His inspired Word which through all the tribulations of frontier life we have found the only safe rule of life and conduct, upon which we builded our faith, and which we seek to protect from the sneer of one who 'in his heart has said there is no God'; may we heed this call, hear its message, and carry it with us through the years." D.

The United Lutheran Church. — The cause of the division in Christendom, that is not often pointed out, is adverted to by the *Lutheran* on March 2. The editor points to the unwillingness of many

who still claim membership in the Christian Church to bind themselves to any definite confession of faith. He says: —

"This *aversion* to definite belief, and not *insistence* upon the need of unity in the faith, is responsible for 'division, sectarianism, and intolerance.' They who are not ready to declare exactly and definitely what they believe must not complain if others, who know what they believe, and who regard the truth of the Gospel to be as unchanging as Christ Himself, however different and fresh and new its apprehension and appreciation are bound to be from age to age, will not consent to join with them in a common fellowship. To fight shy in matters of faith and base a plea for union on expediency rather than on common conviction is to postpone the day of union and to continue the sectarianism which characterizes and curses our land." —

Information gathered by Rev. Wm. Steinbicker regarding the religious status of our congressmen is quoted in the *Lutheran* for February 16. Of the 435 members of the House of Representatives, 313 enroll as having church connections, 98 give no information, and 24 are not churched. Of 96 Senators, 4 report non-membership, 23 omit information, and 69 belong. In the House, the United Brethren, Mormons, Independent Mennonite, Dutch Reformed, and Evangelicals have one member each. There are 2 Universalists, 3 Quakers, 5 Unitarians, 10 Disciples, 10 Lutherans, 11 Christians, 18 Roman Catholics, 35 Episcopalians, 29 Baptists, 56 Presbyterians, and 99 Methodists. In the Senate there are 17 Methodists, 11 each of Presbyterians and Episcopalians, 7 Congregationalists, 6 each of Baptists and Catholics, 2 each of Lutherans, Mormons, Dutch Reformed, and Unitarians. Episcopalians and Christians each have one. — The death of Mr. Buschman and Dr. C. L. Brown at Sanoghie about the middle of November is reported in the *Lutheran* for February 16. These men were workers in the Lutheran mission-field in Liberia, Africa, and their death is regarded as a severe loss to the promising mission. — The mission-work of the U. L. C. in Argentina is very promising. The first missionary, Dr. E. H. Mueller, has adopted the method of founding Spanish-speaking Sunday-schools in different districts of the city of Buenos Aires. A largely attended Sunday-school convention was held recently at the capital of the South American republic, and a still larger one, to follow the recent assembly in Tokio, is definitely announced to be held in Buenos Aires in the near future. The U. L. C. plans the erection of a new building at Buenos Aires, to involve an investment of not over $65,000, which is to be known as the South American Headquarters of the U. L. C. in the Americas. "This is being pushed with all possible impetus, though neither a drive nor a campaign are at all contemplated. The plan is, 1,300 shares at $50 each." D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Ebenezer. Reviews of the Work of the Missouri Synod during Three Quarters of a Century. Edited by *W. H. T. Dau.* $2.00.

Tempora mutantur, et nos mutamur in illis. That is true also of the Missouri Synod. The history of her seventy-five years of existence records remarkable changes everywhere — changes as to her membership, numbers, Districts, churches, parochial schools, colleges, seminaries, periodicals, publications, home missions, foreign missions, charitable institutions, etc. However, while many things indeed are altered when in the course of time an acorn develops into a mighty tree, the original nature of the acorn is faithfully retained in the oak. As to nature, Missouri, too, throughout her entire history, has remained the same internally, though undergoing great changes externally. Her constitution, adopted 1847, did not suffer any alterations whatever in the points of doctrinal basis, of church polity, of principles of practise, and of Synod's purposes. Missouri never did make any "progress" in her attitude toward the Bible, the Confessions, the Small Catechism of Luther, the fundamentals of the old Christian faith, and her theology and ecclesiastical practise generally. More so than any other larger religious body of our age she retained her original spiritual identity. This fact that, while her body manifests a powerful development, the heart, the soul, the mind, the spirit of Missouri always remained the same is the subject described and celebrated from ever-differing angles in the symposium of essays presented in this Jubilee book, *Ebenezer.*

The first essay, written by Prof. Buenger, offers interesting details respecting the early history of the Saxon Immigrants of 1839 (numbering, all told, about 1,000 persons), their deliverance from the hierarchical schemes of Stephan, and quotations from an address delivered by Walther on the Fourth of July, 1853, revealing how thoroughly he was imbued with the spirit of American freedom. "The country that we have chosen as our new home," says Walther, "stands before our eyes and the eyes of an admiring world as the greatest miracle of the century — a tree grown high beyond comparison, laden with thousands of golden fruits of human industry, and at the same time covered by uncounted developing blossoms that promise to bear without interruption new fruits of human endeavor. Thrice blessed may this day be! On it the foundation of a state was laid in which freedom of religion and conscience has been made a principle of government. Blessed this land in which we enjoy this freedom! As this country offers civil freedom to religion, so may religion bring to it heavenly blessings. . . . May the Lord of nations, who until now so manifestly ruled over and blessed this nation, let His face henceforth graciously shine over our North American free States, confound all attacks which the enemies of this Union of States may make upon its freedom, rear in this land, to His glory, a pious, free, and happy people, and always place as its leaders virtuous men of wisdom and of fearless and strong action! Hail to thee, America! Hail! Hail!"

The early differences between Vehse and other lay immigrants, on the one hand, and the Saxon ministers, on the other, are also alluded to, but not

characterized specifically. Yet it is correctly stated that "they had pointed out from Luther's writings and those of Lutheran theologians many important principles in their *Protestationsschrift* of September 19, 1839, addressed to Loeber, Keyl, Buerger, and the Walther brothers," — principles concerning the Church, the ministerial office, and church government which Walther applied correctly and led to victory in his memorable debate with Dr. Marbach, 1841, and in his later publications. Thus from the very beginning the influence of laymen was felt in the Saxon congregations.

The second essay, on "Dr. C. F. W. Walther," which will appeal to the readers because of its personal note, is written by Rev. J. A. Friedrich, whose diploma, dated April 21, 1887, a facsimile of which is also reproduced, was the last that Walther signed. The essay presents the well-known facts of Walther's life, whose pages are practically identical with the corresponding pages of the Synod he founded. Friedrich also feels warranted in stating: "Although Walther has now been sleeping the sleep of the blessed for more than thirty-four years, yet his spirit is still active in our Synod, and men who were trained by him are now preparing others for the ministry and teaching them to fight the same good fight which Walther began many years ago." Concerning Walther's interest in English work we read: "He said on one occasion: 'God has brought us into this country, and without our merit has given us the pure doctrine also for the purpose that we should spread it in the language of our country. But, alas! we did not do what we should have done, and I fear God will punish us for our negligence and take away from us Germans the great blessings which He bestowed upon us because we did not do in the English language what we should have done.' . . . Walther with a clear vision saw that in the future a great part of our work must be done in English, and he was ready to assist in anything which might help to prepare for this work. In 1872 he attended a free conference of English-speaking Lutherans at Gravelton, Mo. The result of this conference was the organization of the 'English Lutheran Conference of Missouri,' which was later on succeeded by the 'English Lutheran Synod of Missouri,' since 1911 the 'English District of the Missouri Synod.'"

The topic of the third essay, by Rev. H. Birkner, is "Der Lutheraner," the periodical which served, as it were, as the megaphone that carried Walther's voice and the Lutheran truths which he and the Saxon immigrants had experienced anew beyond the borders of Missouri and Illinois, to Indiana, Ohio, Michigan, New York, and, before long, farther east, to Europe, and farther west, to Australia. Instantly and instinctively its true Lutheran ring was recognized by such men as Wyneken, Sihler, and loyal Lutherans everywhere, thus serving materially to unite and prepare them for the organization of 1847. "What must have struck the reader [of the *Lutheraner*] as the most distinctive feature," says Birkner, "was the authoritative and decided tone in which it spoke on matters Lutheran, the firm stand it took in defense of pure Lutheranism, and the intrepid courage with which it proposed to attack error wherever found, whether with the sects or among the pseudo-Lutherans." "Because of the latter fact," he continues, "it has been held against Walther and his coworkers of those early days on the staff of *Der Lutheraner* that they were of a fighting disposition and loved a fight for its own sake. This is a grievous mistake. Most assuredly, they had not come to America for the purpose of becoming involved in con-

troversy, but had sought the wilds of the West that they might build their house in quiet and contentment, far removed from the strife and contentions of others. But they stood up for their convictions, and yielded to none who would rob them of the treasures of their Church. As well call him who declines to be robbed of the family jewels a fighter as call Walther and his colleagues brawlers and troublemakers for defending their Lutheran patrimony and telling others to be on their guard against ecclesiastical highwaymen."

With a skilful hand Rev. J. W. Theiss draws the picture of the most sympathetic figure of our Synod: Wyneken, who, entirely apart from the services which he rendered as a pastor and as the first General President, is universally considered the ideal and model of a zealous and self-sacrificing practical missionary, and must also be regarded not only as our first and most enthusiastic missionary promoter in Germany (where, by his letters on the spiritual distress of the Germans in America, by his published eloquent appeal for help, and by his personal appearance and his numerous fiery addresses he aroused Lutheran Germany to take a lively and efficient interest in the mission-work in America and won among others such able patrons and managers of this work as Petri, Wucherer, and particularly Loehe proved to be), but also as the originator of our practical seminary in Fort Wayne; for several years before Sihler and Loehe began to put their powerful shoulders to the wheel and opened the school in 1846 with 11 scholars, Wyneken had already begun to prepare two students for the practical ministry, Fricke (Frincke) and Jaebker. As appears from passages quoted by Theiss from the pamphlet published in Germany, Wyneken was the advocate not only of inner, or home, missions, but also of what we now call city mission. "The ministers," he says, "have enough, yea, more than enough to do with those who voluntarily commit themselves to their spiritual care. But who goes forth to the dens of infamy, into the busy factories, where carnal minds are laboring merely for the bread of this present life? Who calls the countless sinners who do not at all concern themselves about church and divine worship? Behold, here we need missionaries who are burning with zeal for the Lord and neither dread the pitying scoffs of the worldly wise nor the diabolical laughter of abject indecency, but force their way into their houses and into their hearts to win them for Christ. But these missionaries are wanting." Pastor Haesbart certainly was right when, as early as 1839, he spoke of Wyneken as a Christian hero of a type one looks for only in days long gone by.

The brief sketch of Dr. William Sihler (the man of firm convictions and instantaneous decisions, the character who knew no waverings and oscillations of will, the sincere and straightforward Israelite in whom there was no guile, the active, energetic, and morally unbending leader, etc.) is written by Rev. Broecker, from whose presentation we quote as follows: "Speaking of his conversion, Sihler compares it with that of St. Paul in that it was brought about suddenly, almost violently, without the instrumentality of man or book. After having given way to a violent fit of anger, he was struck to the floor and immediately became conscious of his wretched and damnable condition. But just as instantaneously Christ appeared in his heart with His saving grace. Sihler was now a new man. As such he henceforth bore himself. The Bible now became his constant

companion. His life from now on was a manifestation of the new light." In a similar manner Sihler was enlisted for service in America. Broecker relates: "On one of his trips to a friend in the ministry God's providence put into Sihler's hand a copy of Rev. Wyneken's stirring appeal for pastors for the scattered Lutherans in America. Instantly he seemed to hear the Lord calling: 'You must go!'" After Sihler had conferred with the Dresden Mission Society and with Loehe, he left for America, where he was zealous in promoting genuine Lutheranism, prominent in organizing the Missouri Synod, active in shaping Synod's destinies, and ever on the alert to guard and preserve her purity in doctrine, practise, and life.

The warmest, most energetic and resourceful supporter won by Wyneken for the mission-work in America was Pastor Loehe. Says Professor Graebner, who relates the story of Loehe's foundations and emissaries: "A missionary society, with headquarters in the town of Stade, had issued an *Appeal for Aid for the German Protestant Church in North America*, which quoted from statements of the pioneer missionary Friedrich Wyneken, in which the spiritual distress of German Lutherans in the States was set forth. Loehe read this appeal, and in the *Noerdlingen Sonntagsblatt*, edited by Pastor Wucherer, gave it wide publicity in the circle of congregations by which he was recognized as leader. No. 2 of the 1841 volume of the *Sonntagsblatt* contained Loehe's 'Address to the Readers.' . . . The first to enlist for the cause, through the Dresden society, was Adam Ernst, a cobbler's apprentice, who in Bohemia had read the *Appeal for America*. He had been a pupil of Pastor Wucherer. Very soon another laborer tendered his services, George Burger, a native of Noerdlingen. Both Ernst and Burger desired to become schoolteachers, and with this end in view took lodgings in Neuendettelsau, where Loehe himself instructed them for a year. On July 11, 1842, these first two missioners of Loehe — *Sendlinge* he called them — received their commissions." Apart from later developments, Loehe's theology was from the very beginning infected with Romanism, which to some extent entered also his work in America, *e. g.*, his commissions and detailed constitutions for the congregations. These also smacked of paternalism, and despite their clever and ingenious conception lacked true wisdom, inasmuch as they were made without sufficient knowledge and proper regard for American conditions. Loehe might have known that in the long run Lutheran congregations in America could be run successfully from Neuendettelsau no more than formerly the congregations in Delaware from Sweden. To be sure, Missouri did not become what it is without Loehe. We agree when Professor Graebner says: "The Missouri Synod recognizes the debt which it owes to the missionary fervor of this man, and the breach of friendly relations which followed must ever remain a source of keen regret." However, in the providence of God, the breach which was bound to come proved a blessing rather than a bane, for it effectually closed the doors of the Lutheran Church in America to Romanistic principles and autocratic tendencies and opened wide the gates to powerful home initiative and independent action. Had Loehe's influence prevailed, says Graebner, "we should not now possess in our Synod that freedom of the local congregation which is the keystone of our organization as a corporate body." And the fact that not a single one of his emissaries and foundations remained loyal to Loehe, whom they all, in more than one

respect, admired, is a most remarkable and emphatic vote of confidence in the Lutheranism and able leadership of the men of Missouri, whom, significantly enough, Loehe charged with democratic and American tendencies.

The organization of the Missouri Synod on April 26, 1847, in the church of Pastor C. A. T. Selle, Chicago, is related by Rev. H. Kowert. The small body (22 pastors and 12 congregations) differed from all then existing Lutheran synods chiefly in the following three points: 1. its unqualified and *ex animo* adoption of, and complete doctrinal agreement with, the entire Book of Concord; 2. its determined renunciation of every kind of indifferentism, unionism, and unionistic cooperation; 3. its unqualified recognition of the independence of every local congregation and equality of clerical and lay delegates, together with her formal declaration that Synod is not a legislative, but an advisory body, whose resolutions have binding force on individual congregations only when by them adopted and endorsed.

Walther has been justly called a peace theologian, who stood for the final realization of one united Evangelical Lutheran Church of North America. And in her relations toward other Lutheran synods Missouri, too, stood for peace and union, but for a union on the basis of truth and veracity only. This is the gist of Professor Engelder's essay, "Why Missouri Stood Alone." Nor was Walther overrigoristic in withholding church-fellowship from his opponents. Quoting from *Lehre und Wehre* (2, 380), the Professor writes: "When Ohio in 1856 urged Missouri and Buffalo to endeavor to establish fraternal relations, Walther, 'receiving the admonition with sincere gratitude' and pointing out 'that true union can spring only from the unity of faith,' concludes with the peace offer: 'If, however, in case an agreement in doctrine cannot be reached at present, the Buffalo Synod will refrain from anathematizing our doctrine and, as to what has been done on our side in consequence thereof, will let bygones be bygones, and thus accept our offer of reconciliation, we would consider it our sacred duty to maintain, even though our doctrinal difference be not yet removed, fraternal relations with Buffalo." As for the various controversies of the Missouri Synod, they, too, are treated, though briefly, in separate essays. Pastor Both writes on "The Missouri Synod and the Buffalo Synod," Professor Fritz on "Missouri and Iowa," and Prof. J. T. Mueller on "The Predestinarian Controversy."

After their disillusionment and deliverance from the tyranny of Stephan, it became the fixed purpose of the Saxons in Missouri to return in everything to the Scriptural truths as restored by Luther, later ecclesiastical developments and doctrinal deviations to the contrary notwithstanding. The first point in which they began to reoccupy old Lutheran ground was the then well-nigh forgotten doctrine concerning the Church, the Ministry, and the rights and proper relations of both, a doctrine which, despite temporary strong opposition, is at present endorsed or at least acted upon by practically all Lutheran congregations in America. The clear understanding of these doctrines not only enabled Missouri to break the fetters of inherited ecclesiastical conditions, hierarchical principles, and autocratic customs, but also, as Rev. Steffens, who contributed the essay on this matter, puts it, to lay "strong foundations and to build plumb and true," as appears from the constitutions framed by Walther. In a preceding paragraph we alluded to the share which laymen took in those dis-

cussions. Steffens writes: "With characteristic humility Walther gratefully recognizes his indebtedness to another document which antedated his sentences, namely, the 'Public Protestation against the False, Medieval, Papistic, and Sectarian Stephanistic System of Church Government.' It was published by Doctor Carl Eduard Vehse, Heinrich Eduard Fischer, and Gustav Jaeckel and addressed to Pastors Loeber, Keyl, Buerger, and the two Walthers. Briefly stated, it is an attempt on the part of Christian laymen to define and state the true Lutheran doctrine of church organization and government, together with the correct and proper relation of pastor and congregation. It is a compilation of quotations from Luther and the Confessions, as well as from other recognized teachers of the Church. The authors justify their protest by urging that it 'was the chief purpose of the whole emigration to make truly free on this free soil the Evangelical Lutheran Church, which had indeed been oppressed.' Walther says: 'Without this writing we, perhaps, would still have gone many a false way, which we now have happily avoided.'" Of course, the political freedom and liberty of America which the Saxons were enjoying favored and cleared the track for these efforts, or at least did not hinder the return to the spiritual and ecclesiastical freedom set forth by Luther, but it certainly did not occasion, cause, or produce it, as was insinuated by some of Walther's opponents in America and Europe, where indeed, in more than one point, the doctrine concerning the relation of the church and the ministry had been molded in a manner to correspond not with the Word of God and Luther's teaching, but with the existing autocratic civil conditions. Steffens pertinently quotes from Walther's Introduction to *Kirche und Amt:* "We have not molded the doctrine of our Church according to our conditions, but we have molded these according to the doctrine of our Church. To him who doubts this we cheerfully say: 'Come and see,' and him who with astonishment finds principles and doctrines which he has hitherto shunned with horror as teachings of religious enthusiasts (*Schwaermereien*), presented by us as principles and doctrines of the Lutheran Church, we can cheerfully refer to the proofs we have adduced, permitting him the choice of either leaving us the reputation of Lutheran orthodoxy or denying this to a great cloud of faithful witnesses from Luther down to a Baier and a Hollaz."

The former happy, tender, and truly God-pleasing relations between the Missouri Synod and the Norwegians (a relation at present faithfully and in the same spirit continued by the Norwegian Synod organized 1918 and numbering about 40 pastors and 40 churches) is delineated in a most sympathetic and illuminative manner by Dr. S. C. Ylvisaker. We cannot refrain from quoting at least several passages. Speaking of the early sincere mutual regard, the Doctor says: "This sentiment was voiced repeatedly in especially tender terms when Professors Walther, Craemer, and Sihler in 1864 appeared at the synodical convention of the Norwegian Synod as official delegates of the Missouri Synod. At the same convention, President H. A. Preus, after reviewing conditions in the Lutheran Church, says concerning the Missouri Synod: 'We acknowledge with gratitude toward God that one German Lutheran Synod, the Missouri Synod, has not been satisfied only to bear the Lutheran name, but has unhesitatingly brought forth the testimonies of the Lutheran fathers, without fear held aloft the banner

of the Lutheran Church, the pure doctrine, zealously guarded it within the synod itself, and with boldness and courage, as well as with learning, defended it against external enemies. . . . And when we rejoice at the fraternal relations which exist between our small and youthful synod and this older and larger body, we are certain that they, by the gracious help of God, will remain, as they have been, of blessed consequence to us in our endeavor to know and hold fast the pure doctrine and to abide by the Word of God.'" In 1863 Rev. Ottesen, a prominent member of the Norwegian Synod, wrote: "I also bless and honor these experienced teachers of the Missouri Synod who in the hands of God became instruments to establish me in the same [truth] here in a foreign land. . . . Because Walther teaches pure doctrine and proves it from Scripture and does not only come with his 'views,' . . . therefore we love him and are glad to receive instruction from him." After quoting these and similar passages, Ylvisaker continues: "That the attitude of the Norwegian Synod [toward Missouri] was unchanged forty years later, is clear from the following quotation (H. Halvorson in *Synodens Festskrift*, 1903): 'It may certainly with justice be called an extraordinarily bountiful, magnanimous help which the Missouri Synod has accorded our church-body during the period of about twenty-five years that our students have enjoyed the instruction at its excellent schools. Dr. Walther's Luther-lectures and his both stirring and inspiring presentation of pastoral theology will never be forgotten by the many who had him as their teacher. Our Norwegian students there received a spiritual capital which, in the case of so many of them, has brought the greatest returns for themselves and the congregations to which they were sent, and for Synod and the Church as a whole. They learned to grasp the distinction between Law and Gospel as they had not learned it hitherto; they learned to understand what true Christianity and true Lutheranism is, and not only to understand it, but — and this was of infinitely greater value — they were brought into a personal and close relation to the Lord Jesus, and they learned obedience toward His Word both as to what they should believe and what they should do. . . . What a blessing this has brought to our congregations and our whole Synod, even the whole Norwegian Lutheran Church in this country, we can realize only in part. . . . But this is certain, that Dr. Walther, by his thoroughly Christian character, by his great humility, by his personality patterned after the image of Christ, by his rich and productive mind, by his intimate acquaintance with the works of Luther, by his clearness and firmness in confession, by his thoroughly Christian and truly churchly and Lutheran view-point, has both in and through his excellent writings and in and through his many faithful disciples, planted a seed among us Norwegian Lutherans which to this day has borne blessed fruit for the knowledge of the truth, God's revealed truth, for its propagation, its preservation, and establishment in the present generation, and will bear blessed fruit in future generations. His memory will live and shine on the firmament of the Church of God with a luster probably still more glorious in future days, and he will remain a teacher for all time to come."

We cannot refrain from calling particular attention to the interesting essay contributed by Dr. E. G. Sihler, in which he not only describes the early college life in Fort Wayne and the seminary life in St. Louis, as ex-

perienced and witnessed by himself, but gives utterance to several opinions in which all who know will fully concur. Of the first faculty of the Fort Wayne college (Sihler, Saxer, Schick, Lange) the Doctor says: "In all the life and interaction of those rare men there was a pure fraternal devotion, a unity of spiritual aim, a simple directness, a veritable habit of self-denial, a cheerful willingness to rough it, a dedication of uncommon qualities to the furtherance of Christian doctrine and Christian life at all points of personal and churchly contact, the full measure of which is best known to Him alone whom they strove to serve." Of the St. Louis Professors (Walther, Craemer, Brohm, Brauer): "In my later academic preparation at the universities of Berlin and Leipzig, as well as at the newly established Johns Hopkins University at Baltimore, during a period of full six years (1872–75 and 1876–79), I studied under, and observed with keenest interest, some of the foremost scholars of the nineteenth century, but those four in St. Louis stand apart, even so. I mean this: their souls and all their striving were devoted to the eternal concerns of the Son of God, and to everything here in the world, within their own field and opportunity, that could advance the Kingdom of God. I am writing as an elderly man, or, if you prefer, an old man, and half a century has gone by. They planned, worked, directed, encouraged, or inhibited, strove, on the six week-days precisely as on Sundays — they were, in a word, I am deeply convinced, consistent, *genuine*, faithful Christians, and they were highly fit to be Christian leaders just because they were such Christians — *'dass ich nicht andern predige und selbst verwerflich werde.'* " Of the Missouri Synod in general: "Never was Missouri so great as when she was still small: *small* to the eye and by the standards of worldly impressiveness; *great* in consecration, leadership, and the living trust in the imperishable foundations."

Looking for the causes of the sound development of the slender sapling planted 1847 into a stately tree, Professor Mezger assigns as the chief factor the public preaching of God's Word. "Public preaching," says he, "the Word of God spoken by men of God whom He Himself has chosen and called through His congregation for this task, has been at all times the mightiest means of spreading His kingdom, of building His Church, both externally and internally." From the very beginning this truth was realized by Missouri. "Dr. Walther remarks in his *American Pastoral Theology*, p. 77: 'There can be no greater faithlessness a pastor may be guilty of in his work, there is no surer way in his high and holy office to earn for himself God's wrath and damnation, than if he does not with all diligence, by meditation, study, and prayer, try to give to his congregation in his sermons the very best he can give according to his abilities.'" Professor Mezger continues: "Seventy-five years have passed, and we again say it with devout thanks to God whose work it is: Still we have His Word pure and clear, these streams of living waters are still flowing among us. Manifold and various are the gifts and talents God has bestowed on our preachers, their sermons differ in many ways in their outward form and make-up, they use different tongues and languages, but in one respect the sermons that are heard in our Synod are the same everywhere. All our ministers preach the Word, the Word that can save, and really does save, poor, lost sinners. What an inestimable blessing of our Lord!" "In our churches not the philosophies of men, not political or economic wisdom, not questions of

social reforms concerning the external welfare of our race are discussed, but the Word is proclaimed, the Law of God, not to make man holy and just in God's sight, but to convince him how utterly sinful and lost he is in himself, and above all, the Gospel of Christ, and Him crucified for our transgressions, — that joyful message for every poor sinner, that man is freely justified, without the deeds of the Law, by God's grace, through the redemption that is in Christ Jesus, our Lord, by faith alone in Him, who is our justification and our peace with God, our Creator. We still hear from our pulpits the true and only Gospel of Christ, 'the power of God unto salvation to every one that believeth.' And such preaching bears fruit, brings results."

In his essay on the Jubilee celebrated 1872 at St. Louis, Rev. M. Walker says: "There can be no doubt that the St. Louis synod of 1872 was a happy, enthusiastic, and richly blessed convention. And yet, to our surprise, we find no reference whatever in *Lehre und Wehre* to the Jubilee (compared with a report of seven pages on the Detroit Convention of 1920). And even in the *Lutheraner* (which to-day gives over almost a whole issue to such a Jubilee) we find no mention of the Jubilee or the convention, after the preliminary notices, expecting a brief, five-inch editorial comment by Professor Walther, from which we quote the essential part: 'On our recent convention at St. Louis we would report, for the benefit of those who could not attend, that it was truly what had been intended — a grand celebration. The Lord gave grace to the convention to remember with great joy His unspeakable mercies and unitedly to thank and praise Him for all the blessings which He in His grace and faithfulness has showered upon us in the past twenty-five years.'" Whatever this may prove as to their appreciation of publicity, it certainly does not furnish a foundation for a charge of vanity or immodesty against our fathers. In his Jubilee sermon Walther remarked: "Even now God lets us see such rich fruit of our planting and watering that we must now already, if we would not be damnably ungrateful, exclaim: 'The Lord hath done great things for us, whereof we are glad.'" But pointing to signs of oncoming lukewarmness and of the passing of the first love in the congregations, he sorrowfully added: "Even our ministry is no more what it was twenty-five years ago." Vice-President Brohm said in his address: "When our Synod was organized on April 26, 1847, there were present only 12 voting pastors with lay delegates from their congregations, and also 12 advisory pastors and candidates; to-day their number has risen to 450. Then our synodical members were scattered here and there over 6 States; now 25 States and Canada are represented. In every one of the large cities we have one or more congregations. Then there were but a few parish school teachers; to-day we have over 230 in our Synod. . . . True, we cannot deny that other church-bodies have also had a tremendous growth in the past twenty or thirty years. However, what distinguishes us from them is the pure, unadulterated confession of the Lutheran faith. That is the very heart of our Synod; that is the golden chain that binds us together; that is the banner about which we rally; that is the goal toward which we ever strive. In this confession God Almighty has hitherto preserved us; therein He has established us through varied trials and experiences." Thus, fifty years ago our fathers could look back upon a quarter of a century's growth, which indeed was a sound and

healthy growth. The same standard must be applied to-day. Not any old kind of growth, but only sound growth spells true success. Mere numbers prove nothing, for there is such a thing as a spongy, tumorous, cancerous growth. Among Lutherans numbers are of value only in as far as they are exponents of true Lutheranism. Let us, therefore, not forget to apply this test to-day when our statistics report numbers out of all proportion to those of 1847.

The schools, colleges, normals, and seminaries of the Missouri Synod may be viewed as her nurseries or power plants. The parochial schools feed her colleges, and normals, the colleges feed her seminaries, and these, in turn, fill her pulpits and chairs in her lower and higher institutions. Of course, they are not overlooked in this comprehensive symposium. Dr. Krauss relates the history of our parochial school system and of our normal schools at River Forest and Seward, while Dr. Kretzmann describes "The Development of Higher Education in the Missouri Synod." — Nor has Concordia Publishing House, the high-power broadcasting station of Lutheran Gospel-truth, which was always most closely connected with Concordia Seminary, been overlooked. Mr. E. Seuel is represented with an article on the "Publication Activity of the Missouri Synod," from which we cull: "Young Ferdinand Walther, called from Perry County, Mo., to succeed his brother, Otto Walther († January 21, 1841), was editorially and managerially the soul of the [publication] enterprise, which, however, was so unassuming in the beginning that the participants themselves did not realize that they were engaging in the publishing business." Again: "From a $3,000 investment it has grown to a book value of nearly $800,000. . . . In *personnel* it has grown from four employees to 127; in area occupied, from a few hundred square feet to a little over three acres of floor space; in output, from a few thousand sheets per annum to about three million sheets, from a few hundredweight to forty carloads annual product." In another contribution to *Ebenezer* we read: "The founders of Synod were firm believers in the value of printers' ink. Books and pamphlets began to appear in ever-increasing numbers, and Synod soon realized the advantage of having its own publication plant. The present manager of Concordia Publishing House states correctly in a recent article: 'There is probably no other agency that has been more emphatically or more consistently in American Lutheran publicity work than Concordia Publishing House, for over fifty years printers and publishers to the Missouri Synod.'"

The Missouri Synod, numbering 22 pastors and 12 congregations when it was organized in 1847, at present reports about 2,893 pastors, 1,100 teachers, and 3,338 congregations. This phenomenal growth in the East and West, North and South is described in a number of articles. Dr. Hemmeter gives detailed information concerning the growth in the East and Southeast. Rev. Behnken's topic is: "The Missouri Synod in the South and Southwest." Rev. E. Eckhardt describes "The March toward the Pacific Coast." And Dr. Pfotenhauer has an instructive article on "The Opening Up of the Great Northwest." Here work was begun in 1856, with the result that to-day our holdings in the Northwest amount to 446 pastors, 60 teachers, 978 congregations and mission-places with about 128,988 souls. A good deal of the success of our early pioneers must be ascribed to their tenacity in never giving up as hopeless any station, no matter how few the

hearers were. "This practise of being faithful in small things was wonderfully blessed by the Lord," says Pfotenhauer. "In many localities where, forty or fifty years ago, the itinerant preacher would gather about him a few hearers in a small room, there are to-day large, magnificent churches." The Doctor continues: "Our missionaries of the pioneer days of the Northwest have long finished their race. Their pictures are not hung in the State Capitol at St. Paul among the pioneers, their names are not mentioned in the history of the State, but they have contributed much to the colonization of Minnesota and its rapid development. Above all, they have been to many the guides to life everlasting, and under severe trials and hardships have they laid the foundation of a sound church organization. . . . Those pioneers are to be numbered with the heroes of faith, described in the words of the Epistle to the Hebrews: 'They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth,' Heb. 11, 37. 38." Nor does the Doctor fail to mention the fact that their wives fully shared in the heroism of their husbands. "The opening up of the Northwest," says he, "was a difficult and arduous undertaking. It necessitated privations and hardships on the part of the missionary and no less on the part of the missionary's wife, who followed gladly and willingly, wherever the Lord sent her husband, giving up every comfort to live for Christ's sake in great loneliness. Moreover, she was a true helper to the missionary by taking an active interest in his work, hospitably opening her home to strangers, and in many instances teaching her husband's school when the latter was absent for weeks." The blessed angels, too, contributed their share; for travel, says Pfotenhauer, "in this vast region is oftentimes dangerous. The terrible snowstorms, usually rising quite suddenly, soon cover up every trail and envelop the traveler as in a bag while the cold is continually increasing. Even the stanchest heart is filled with fear when overtaken by such a storm when traveling alone. In former years the blizzards exacted their toll of human lives every winter. When the gentle breezes of spring blow, the little creeks and rivulets become torrents, which it is next to impossible to ford for man or beast. To these and many other risks our traveling missionaries were, and still are, exposed, yet not one of them in the past sixty-five years has lost his life while performing the work to which the Lord has called him. The words of Ps. 91, 11 have been fulfilled: 'He shall give His angels charge over thee to keep thee in all thy ways.' "

The Synodical Conference, which was organized July 10, 1872, in the church of Pastor Bading, Milwaukee, will celebrate its fiftieth anniversary in this year. Its story is told by Prof. A. W. Meyer, who remarks: "The unique and interesting historical fact stands out that the first doctrinal paper the Synodical Conference took up for discussion was one by Prof. M. Loy on *Our Duty to the English-speaking Population of This Country.* Bearing in mind that the composition of the Synodical Conference at that time was overwhelmingly German, and their missionary interests wholly absorbed by the large influx of immigrants from Germany, it is all the more to their credit that they evinced interest in the topic of English mission-work."

The various missions of the Missouri Synod are also dealt with. Rev. F.

Weidmann has an article on the home mission work and on the General Church Extension Fund. The working capital of the latter amounts to $1,233,339.25, of which sum $474,060.94 is controlled by 20 District boards. The number of churches aided is about 500. Weidmann closes his article as follows: "Let us, then, continue to undertake great things for the advancement of our Savior's kingdom, and expect great things from Him. We shall be the gainers. Some one has tersely said: 'Our religion is a commodity of which the more we export, the more we have remaining.'" Rev. Herzberger tells all about the numerous charitable activities of the Missouri Synod: support of indigent students, relief in Europe and China, orphanages, home-finding societies, hospices, homes for the aged, etc. "Yes," says he by way of introduction, "Missouri is much maligned for her uncompromising Biblical position in doctrine and practise. But to charge her with 'dead' orthodoxy is a cruel slander [of both orthodoxy and Missouri]. *Sham* orthodoxy, indeed, *is* dead and void of all true charity. But true Biblical orthodoxy is *always* full of spiritual life, full of missionary zeal, full of unfeigned helpful, compassionate love, for it is the work of God's Holy Spirit in the hearts of His believing children. Sincerely, reverently do we say it: By the grace of God Missouri is what she is, and the grace He bestowed upon her fathers and her children throughout the past seventy-five years has not been in vain. By His grace, His divine grace alone, Missouri's faith is *no dead historical faith*, but *the faith that worketh by love*. . . . Indeed, we venture to say that no other Protestant Church so stresses, on the one hand, the doctrine of salvation by pure and free grace and, on the other hand, takes such pains officially to inculcate upon its ministers and lay people the principles of true Christian charity, as does Missouri." Rev. R. Kretzschmar tells about the origin and progress of our missions in India and China. The field in India reports "66 stations, 4,180 souls, 1,752 catechumens, 2,401 baptized members, 368 communicant members, 68 schools with 3,049 pupils (609 of whom are baptized, 2,440 not baptized); 303 were received into the Church in 1920 by baptism. The 9 missionaries in the field are assisted by 169 native aids, 1 ordained Indian pastor, 1 evangelist, 27 catechists, 140 teachers. Total expenses in 1920, $54,909.53. Total property, 207 acres." In China there "are now 8 missionaries (this number is to be increased by 4 and by one woman teacher before the close of 1921). The missionaries are to be assisted by 10 native evangelists and 30 native teachers. The mission numbers 3 stations, 12 preaching-places, 15 schools, 130 baptized souls, 98 communicants, 69 voting members, 600 schoolchildren, 613 Sunday-school children. 49 were baptized in 1920. Expenses in 1920, $26,447.65."

"Some other denominations of much lesser strength are better known to the average American citizen than the Lutheran Church," says Pastor Paul Lindemann, who contributes an eloquent article on "Publicity Work in the Missouri Synod." "By various means of publicity . . . their churches were brought into the limelight. Our own Church, due to its doctrinal conservatism, its clear distinction between the spheres of Church and State, and its firm stand against unionistic practise, was naturally not so prominent in the public eye. It was completely preoccupied with the tremendous tasks that lay at hand, and performed its work quietly, without blare of trumpets and sensational attempts to attract public attention. Then,

furthermore, the early work of the Missouri Synod was carried out principally in the German language." But now greater publicity is urgently required. "Events that are still fresh in our minds," says Lindemann, "have convinced us that the principles of Lutheranism are little known to the general public. Slander and ignorance have combined to bring about all sorts of misconceptions regarding its history, its doctrines, and its principles. To many it is absolutely unknown. To others it appears to be a foreign institution, transplanted to American soil, which, according to the liberal policy of our free country, must be tolerated. That the whole history and policy of the Lutheran Church make it typically American is by no means generally recognized. But the two cardinal facts are that the Lutheran Church has by the grace of God the pure, unadulterated, soul-saving Gospel-message that a sin-cursed world needs, and that we have the command to bring this message to the attention of all men. . . . The Church, which has in its possession the 'one thing needful,' the panacea for all the ills of the human soul, the one commodity that has eternal value, has the duty to use every means to bring and keep its soul-saving truth before the eyes of men." Accordingly, "a number of Eastern clergymen and laymen in the year 1914 organized the American Lutheran Publicity Bureau, which proclaimed as its object 'to acquaint the general public with the history, doctrines, principles, and practise of the Lutheran Church.' The method by which the Bureau hoped to attain its end was by a stimulation of a more extensive use of the public press and local advertising material, by the wide-spread distribution of tracts, by public lectures, and by the placing of Lutheran literature in libraries and other public places." The work, says Lindemann, "has kept clear of the blatant and cheap sensationalism which has tended to cheapen other churches in the eyes of the public. It has but one thing to advertise, and that is the Gospel of the crucified Christ as the only means of salvation, and it has kept all its publicity methods in harmony with the dignity of its message. . . . In the tremendous tasks and glorious responsibilities that confront the Church it will need to employ every possible means for the propagation of the truth." Indeed, the Lutheran Church, the only church that is in full possession of the ecumenical Christian truth, can never be satisfied with a mere *Winkelchristentum*, a Christianity isolated, hidden, and kept for personal enjoyment only. Our slogan must never be: "Withdraw from the world! Retire into some hidden niche!" but, "Forward with the Gospel-banner, not out of, but into the world, with the Word, into its remotest corners!" The Lord is with us; He commands and leads us; and in His name there is certain victory.

There is certainly no longer any mistaking the fact that, also within the Missouri Synod, the young people are rapidly coming to the front. At present Rev. Walter Maier is the eloquent advocate and enthusiastic leader of this movement, which, though apparently new to many, was in reality inaugurated by Walther himself. In his contribution, "Young People of Missouri," Rev. Maier points to the fact that as early as 1848 a young men's society was organized in Trinity Church, St. Louis, which Walther made it a point to report on and to approve of in the *Lutheraner*. Says Rev. Maier: "Appealing to all pastors and congregations then embraced in Synod, Walther writes: 'And so the young people are happily at work. Convinced of the benefits and blessings of such societies by their own ex-

perience, they hope that similar organizations may be established in other places. For this reason they appeared before the last sessions of the Ev. Luth. Synod of Missouri, Ohio, and Other States, expressing the wish that Synod would encourage the formation of such societies in its congregations. It is the purpose of these lines to help give this encouragement. May they be well received and be accompanied by blessing.' Concluding in the same spirit, Dr. Walther urges: 'As soon as there is love and interest for this work, all difficulties will be overcome. What joy there would be, if here and there such a society would be established! What enthusiasm this would create! What blessings this would bring, inwardly and outwardly! Up, Christian youths, and start! Do not hesitate! Do not wait until your numbers have increased! Organize, so that you may increase!' " Nor was the federation of these societies frowned upon by Walther. Maier writes: "With his characteristic vision of the future Dr. Walther not only advised the formation of societies for the young people, he also published, two years before the outbreak of the Civil War, an appeal, circulated by the young men's societies of Baltimore, urging the young people in all parts of the country to federate, and to establish an alliance which would inspire them with the strength and enthusiasm of united and concerted action." This plan was executed when, in May of 1893, at Buffalo, the Walther League was organized, which at present embraces about 35,000 young people in 600 societies, distributed over 36 States and Canada. Rev. Maier feels warranted in giving this grand army of young men and women the following testimony: "The young people are eager to work; they have become proud of their Church; they have taken an outspoken and uncompromising stand on the burning questions of the day which affect the welfare of our Church. Societies have instituted systematic efforts designed to assist in the upbuilding of the home congregation. Bible classes are becoming more numerous; choirs are steadily enlisting the services of more young people; Sunday-school teachers have largely been recruited from the ranks of the younger church-members. In publicity work, in house-to-house canvasses for new members, in 'drives' for funds, in relieving the pastor of much routine and detail work, the young people have been happy to do their share in promoting the welfare of their congregations. Work in the society has trained young men in the essential qualifications for leadership in congregational affairs; it has impressed young women with the increasing opportunities offered for direct service to the Lord in the upbuilding of the home church. . . . Several districts of the Walther League have definitely pledged themselves to support at least one ambassador of Christ among the millions to be rescued for salvation, and unless all indications fail, this is only the beginning of a great wave of missionary enthusiasm which has begun to sweep over the young people of our Church." May God bless our young people, in whom are wrapped up all our fond hopes for the future of our Church, and for whom we pray and live that they, in turn, may live and pray for the next generation, and so on without interruption, until the Lord shall come to receive us all as faithful servants into His heavenly home.

The valuable contribution of Dr. C. C. Schmidt on the pastors of our Synod develops the thought that the Missouri pastor was, after the manner of Luther, a lifelong pupil of the Catechism, and for that very reason also a good teacher and a truly edifying preacher, and that, without his more

than ordinary measure of self-denial and contentment, shared also by his brave wife, he would not have been as successful as he was. The venerable Doctor, who himself looks back on a long experience and is therefore able to speak with authority on this matter, says: "In reading the reports sent in by these men, we marvel how it was possible for them to do these things, and to carry on this work for any length of time. To be away from home again and again for days and weeks all the year round, traveling over the worst imaginable roads, in rain or snow, even with blizzards blowing, and then, perhaps, on arriving at a settlement, to find their approach to the people blocked right and left, or to see the glowing expectations of success that filled their hearts at the former visit to this place cruelly shattered, — this seems to be enough to tire out a man both physically and mentally in a few months. Why was it that these traveling preachers were not easily tired out and discouraged, but kept up their work for years? It was because they were altogether of the same mind as their other brethren in the ministry, holding that they were not in this work for their own sakes, but for the sake of their Master Jesus Christ, to carry out His Great Commission to the Church: 'Go ye into all the world, and preach the Gospel to every creature,' and for the sake of the lost souls, whom Christ has redeemed with His precious blood. They were willing to do all in their power that some of them, by the grace of God, might yet be saved." The Doctor appropriately closes his essay with the words so frequently repeated by Walther, especially in his later years: "May God at all times grant us a believing and God-fearing ministry!"

Quite a number of other historical features which are of interest at a diamond jubilee have also received proper attention in this symposium. Rev. Dallmann concisely states the facts about the English work of the Missouri Synod and the English District, which, auguring well as it does for the future, stands out as a noble example of Lutheran loyalty and constancy in the English language. Rev. A. Brunn gives a brief review of our transoceanic connections in Australia, South America, Alsace, Denmark, London, and Germany, where, according to the latest statistics, the *Ev.-Luth. Freikirche von Sachsen und andern Staaten* numbers 25 pastors (who preach at 106 places), 7,259 souls (living at 444 different places), 4,971 communicants, 1,664 voting members, and 1,302 schoolchildren. Professor Graebner recalls the Golden Jubilee of Concordia College in 1889 as it was celebrated in Perry County, St. Louis, and Fort Wayne. Rev. Czamanske writes on synodical conventions and pastoral conferences. Professor Sommer sympathetically and fluently describes the congregational and home life as generally found in our Synod. And Teacher Mangelsdorf contributes delightful "Scenes from the Life and Work of Our Teachers" — able, pious, and self-sacrificing men who fully realized and appreciated their grand privilege "of bringing children to Jesus, the great Friend of the little ones." It was indeed a truly devout and Christian spirit in which they performed their work. To illustrate this point, the essayist relates: "After regular morning devotion and breakfast he [Teacher E. Roschke] retires to his room and once more prepares his mind and heart by special prayer and supplication for the day's work." The letter of Teacher Leutner of Cleveland, embodied in the essay, breathes the same spirit of single-minded devotion to his work as a Lutheran teacher and organist, of humility toward his fellow-Christians, and of gratefulness toward God for His mercy and patience. Regarding the

results of our schools, Mangelsdorf feels justified in saying: "As years have rolled by, the old and, in many cases, primitive buildings and equipment have been replaced with modern buildings supplied with up-to-date equipment and supplies. We cannot, however, in general compete with the public schools and their equipment except in some cases, since their resources for the erection and maintenance of such institutions are not limited as ours are. Nevertheless, our schools are not only competing with these institutions in results attained, but usually excel them."

In 1845, in Boston, F. Schmidt, formerly publisher of the Pittsburgh *Lutherische Kirchenzeitung*, said: "We think we are Lutheran; these people here [pointing to a copy of *Der Lutheraner*] are true Lutherans, from whom we may learn what is truly Lutheran." Surely the number of those who in the past have similarly confessed, and who now are ready to admit that Walther and the Missouri Synod led them to a full and firm knowledge of the Lutheran truth, is not small. As a matter of fact there is, entirely apart from foreign countries, not a single Lutheran synod in America that did not experience the beneficent and elevating influence of Missouri. In a measure, this is true also of the English portion of our Lutheran Church. When, more than a decade ago, the General Synod took a decided step forward in her confessional attitude, this, too, did not occur without direct and indirect influences coming from Missouri, which, next to the Tennessee Synod, was first to reestablish Lutheran Confessionalism in America. More than thirty years ago the *Pilger*, a General Council publication, wrote: "If the Lord God had not taken pity upon the Lutheran Church in America by placing the Missouri Synod in its midst, we would to-day be an insignificant band, perhaps still bearing the name 'Lutheran,' but, for the rest, offering ourselves as an open pasturage for foxes and other game." And what of the credit? In accordance with her entire doctrine of *sola gratia* in every respect and *soli Deo gloria*, Missouri, fully realizing that but for God's unbounded mercy she would have been undone and cast away long ago, gratefully confesses that, while she alone must be held responsible for the numerous faults and shortcomings in connection with her work, God alone can, must, and always shall be credited with all the rest, all that is truly good, great, and wonderful in her achievements. Such are the thoughts which Professor Dau, taking his cue from the memorable words of the *Pilger* just referred to, develops in a manner just as solemn, impressive, and searching as beautiful in the concluding article entitled, "At the Milestone," published also in the preceding number of the THEOLOGICAL MONTHLY. May God continue to bless Missouri and keep her faithful, that her future may be as her past — a sound, uninterrupted growth of uncontaminated Lutheranism! F. BENTE.

The following *corrections* should be made in *Ebenezer:* Page 31, lines 2 and 14 from top, read "April" for "May"; p. 107, line 7 from bottom, read "Craemer" for "Cramer"; p. 166, line 7 from top, strike "as"; p. 181, line 5 from top, insert "Jr." after the name; p. 190, line 13 from top, read "Christopher" for "Christian"; p. 193, line 9 from bottom, read "southeastern," for "southwestern"; p. 229, line 7 from bottom, read "between it and Apple Creek" for "now known as"; p. 284, line 12 from bottom, read "sinless" for "sinful"; p. 344, line 18 from bottom, read "1891" for "1892"; p. 444, line 6 from top, read "Herman" for "Henry." D.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

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Sexual Ethics in Present-Day Germany.

PROF. W. H. T. DAU, St. Louis, Mo.

Innumerable times in the history of men and nations the intimate relation of Christian ethics to Christian faith has been shown to be exactly as Scripture describes it. As a person believes, so he thinks, purposes, speaks, and acts. In the wake of the decay of Christian teaching has ever followed decay of Christian living. As a rule, it has been the domain of sexual affairs where the deleterious effects of apostasy from the divine norm for pure doctrine and holy living have appeared first. The classical passage which exhibits the operation of cause and effect in this respect under the permissive dispensation and the retributive justice of the God of holiness, is Rom. 1, 21—32. In the terrible panorama of pagan corruption which the apostle spreads before our eyes in this passage, the prurient subject of the unnatural sexual desires and practises is not passed over, but made quite prominent, even by a writer who otherwise considered it "a shame even to speak of those things which are done in secret," [1] and who laid down the rule for his congregations that certain matters should "not be once named among them, as becometh saints." [2] There is dire necessity at times to speak of loathsome subjects: to point out, for instance, that the law of compensation, which the righteous Creator has wrought into the order of the universe, and chiefly into the original character of His foremost creature, man, avenges defection from the truth of the divine revelation upon the sexual relationship of the renegades. Accordingly, Paul does not hesitate to write to the Christians in the capital city of the world, who were daily witnessing the things which he mentioned: "Because, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing

1) Eph. 5, 12. 2) Eph. 5, 3.

themselves to be wise, they became fools. . . . *Wherefore* God also gave them up to uncleanness through the lusts of their own hearts. . . . *For this cause* God gave them up unto vile affections. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."

Present-day Germany is the most recent instance of the operation of the principle to which we have referred. Dr. Paul Wurster, one of the editors of the *Monatsschrift fuer Pastoraltheologie,* has a very informing article on this subject in the issue for December, 1920.[3] He recalls the fact that an international congress was to have met in 1914 for investigating the status of sexual affairs. Dr. Wurster holds that this congress would have furnished abundant material for reflection and suggestions for practical work to the student of social ethics and to curates of souls. The project of the congress was swallowed up by the war, and in its place there was pushed into the foreground the terribly serious problem of fighting sexual diseases. Dr. Wurster regrets that this problem was almost entirely changed to the problem of artificial prevention, and subsequent medical cure, of sexual diseases. Important contributions toward the solution of this latter problem had been made even before the war by the Wassermann test for sexual diseases from the blood, and still more by Ehrlich's discovery of salvarsan.[4] The principles of social ethics were almost entirely superseded by questions of social hygiene and the physical reclamation of so and so many men fit for service which the military authorities demanded. The military censorship prevented to a certain extent an unvarnished discussion of war-measures that had been adopted.[5] "Now," says Dr. Wurster, "we are confronted with the fact that hundreds of thousands of ex-soldiers have not only become somewhat acquainted and personally connected with the evil of prostitution abroad and in their garrisons at home, but they have been particularly initiated — something that had not happened previously while soldiers were serving their military terms — into all the methods of prevention; still more, with the regular institution of

3) "Neueste sexual-ethische Anschauungen und Theorien und unsere Stellung dazu."

4) Popularly known as "606." See definition in *Standard Dictionary.*

5) Dr. Wurster remarks: "As much as a person was permitted to say I tried to say in my brochure *Die Prostitutionsfrage im Lichte des Kriegs (Prostitution in the Light of the War)* (Karlsruhe, Ev. Schriftenverein, 1915)."

brothels before them, which were given standing in many formations, they have learned to look upon resorting to the sexual vice as something self-evident. Amongst other things, the World War has brought upon us an appalling infection, not only of a physical, but also of a moral nature, and that, as a result of prevailing sexual views and practises. It is to be regretted that officers and physicians were no exceptions to the rule in this respect, but in many instances they were a very bad example to the soldiers." Granted the demoralizing effects of the war, still these effects are not a sufficient explanation for the rapid spread of the evil: the moral stamina must have been wanting in the soldiers when they left their homes to join the army. The war merely developed enormously germs that were latent, more or less, before the war.

This view is suggested by Dr. Wurster himself. For he speaks of "prevailing sexual views and practises," and raises the pertinent question whether Germany is sufficiently armed by its Christian-ethical standpoint to combat those views in which one of the worst effects of the war must be recognized, and in which a bad theory is seen developing into a foul practise. The domain of sexual ethics, he thinks, has as yet been a rather uncultivated field. So far it has not been treated in any comprehensive manner.[6])

Dr. Wurster now reviews, in a cursory manner, German views on sexual ethics.

1. Sexual Ethics and Asceticism.

Following tradition, he says, writers on our evangelical ethics usually make the mistake of presenting sexual ethics from the viewpoint of *asceticism*. Thus the impression is created as if nature were negatived. However, from the evangelical standpoint the suppression of desire, as such, can never be a guiding thought. At

6) Sexual ethics "appear as a distinct problem in ethics not later than twenty-five years ago. Recent works on this subject are: *Fr. W. Foerster, Sexualethik und Sexualpaedagogik* (*Sexual Ethics and Sexual Pedagogics*), broadly treated and oriented chiefly by pedagogical viewpoints, like all writings of Foerster. Counter publications to this are the writings of *Aug. Forel* on the sexual question. The Central Committee for Inner Mission ('Zentralausschuss fuer Innere Mission') caused *Social Ethics* by *Rhodens* to be published in 1918. In the serial publication *Aus Natur- und Geisteswelt* (*From the Realm of Nature and Spirit*) there appeared in 1919 the small treatise of *Timerding*. At present we possess neither a scientific treatise of this widely ramified subject that would do justice to the positions taken by modern men, nor a correct popular elaboration of the subject." (Wurster.)

this point we have permitted Catholic ethics to foist its view-point upon us. If we are to apprehend in its purity the immense scope of an effort to make our most animal impulse completely ethical, thoroughly to permeate nature with ethics at the point where we approach closest to the brute, and if we are to recognize the means which God has furnished us to this end, we must take our start from a positively conceived norm. Accordingly, matrimony, hence, a concept that is social-ethical through and through, necessarily is the starting-point. In the matrimonial relationship which God has ordained, sexual morality is accorded its full right. Not until this social-ethical view-point is placed at the head of the discussion does it become manifest that when discussing sexual affairs we are not treating private matters, in which each may do as he likes, as long as he inflicts no harm on the common weal. (A. Forel.)

Dr. Wurster notes an objection that will not suffer itself to be hushed, *viz.*, that the position which Christianity, hence also the evangelical church, takes on the sexual question is a denial of nature (*Unnatur*) and at its very base untruth, because no one makes, nor can make, a serious effort to be governed by this position. He thinks it would not be possible to raise this objection if evangelical Christianity had eliminated from its ethics every vestige of Romanism. In his brochure *Proletariat und Volkskirche*[7] (*The Proletariat and the People's Church*), which deserves to be read, Mennicke says on p. 13 ff. that the attitude which the Church assumes toward the sexual problem lacks clearness and is, in the last analysis, not in accord with the principles of Protestantism. Nine-tenths of the men, he claims, have considered this circumstance ample justification for separating from the Church, or at least for not feeling at home in it. Wurster thinks that Mennicke is certainly right if his remarks mean that the evangelical Church, by its view of the sexual relationship in matrimony, does not accord to nature, that is, to the divine order, its right. He regards it as a remnant of medieval thinking that has not yet been overcome to treat sexual intercourse in the state of matrimony as something of which a person really ought to be ashamed, and to regard sexual desire as in itself sinful. In this respect, Wurster holds, Luther has not quite emancipated himself from the influence of Augustine. For, alongside of his magnificent dictum, that sexual desire in matrimonial intercourse is *voluntatis et voluptatis, ut ita dicam, divinae* (a matter of divine will and delight, so to speak), there are found in his writings re-

7) Jena, Diedrichs, 1920.

marks that hark back to scholasticism, such as *frenum et medicina peccati* (a bridle and remedy for sin), and the statement: God connives at this act because of our need, since it cannot be otherwise. On this inclined plane rests the Puritanic standpoint: There must be procreation of children in matrimony; but let it take place, if possible, without sexual desire. This is an internally divided and untenable position. Tolstoy drew this line to the finish when he regarded the entire erotic sphere as something that really ought not to be. (True, he did not take this position until he was an old man.) Hence has arisen the problem how to reduce the society around the hearthstone as much as possible, and to restrict sexual intercourse simply to the rare act of intentional procreation.

At this point, Dr. Wurster thinks, we must speak a plain language. There is in sexual desire in matrimonial intercourse simply nothing that must be hushed or apologized for: it is the joy of creating, given to men by God, although the maxim applies to it: *Corruptio optimi pessima* (The worst corruption occurs when you corrupt that which is best). The normal condition in this matter is complete naiveness in receiving and giving, as it occurs among children. Dr. Wurster holds that Luther indeed went too far also in the other direction, when in the heat of controversy regarding celibacy he permitted the statement to slip from him which has been snatched up by modern libertinists, *viz.*, that outside of the married state it is impossible to preserve chastity. Here arises the immense ethical and economical problem of our day. If the case is as Luther states, there are nowadays thousands who for economic reasons cannot marry. This is an impossible position, unless naturalism is right after all. How about this ? queries Dr. Wurster.

For these strictures upon Luther's position it is difficult to perceive the compelling reason and the critic's exact objective. Unless Dr. Wurster denies any effect of original sin on the married estate of fallen man, he is compelled to say, in a given connection, the same things that Luther said both in praise and in censure of sexual intercourse. In fact, he actually does say them, at least by implication. We cannot conceive it possible that, when Dr. Wurster says that sexual intercourse in itself is not sinful, he means to say that men are without sin in that act. If that were the case, we would have one situation in human life that is proof against devil and flesh. It is futile to argue with a purely metaphysical concept, such as sexual intercourse *per se*, aside from its unavoidable concomitants in the actors. This leads us nowhere. Besides, the appeal

to modern economic conditions must raise the further question of the rightfulness of those conditions. A wrong does not become right for the reason that it is the only act possible under the existing conditions. That economic conditions in the world offend against the laws of nature goes without saying. If persons cannot possibly marry and live in marriage as they should, the cause or causes that prevent them must be removed, and not some substitute of married life provided for them, for there is no substitute. One can with more sympathy view the error of Tolstoy than this undefinable criticism of Luther.

2. The Morality of Duty versus Modern Sexual Ethics.

The Christian standpoint on the relation of the sexes, as expressed in the New Testament, is without doubt very severe, thinks Dr. Wurster: it enjoins unconditional restriction of sexual intercourse to the monogamous relationship and, outside of that, radical abstinence. At this point, says Dr. Wurster, Christian ethics, together with the *morality of duty professed by idealism,* is in diametrical opposition to *modern* social and individual ethics of sex. What constitutes evangelical ethics in this domain is clearly expressed by *Fichte.* In his *System of Ethics* of 1798, as well as in his lectures on *Political Economy* (*Staatslehre;* published 1813), we find it stated quite plainly that only on the presupposition of a complete union, designed to endure for life, can a virtuous woman surrender herself to a man; only when this purpose is understood, does the sexual act lose its degrading features. Accordingly, inchastity is "the destruction of honor in its very root, the casting away of all personal self-esteem." The regard for one's own personality as well as for that of one's partner, which is here expressed, is ultimately seen to be something metaphysical, and thus we arrive at an absolute foundation for the morality of sex. This fact is expressed in religious terms thus: in the reverence with which the divine ordinance of sex is regarded lie the roots of the Christian morality of sex.

New ethics, so called, view the matter in an entirely different way. In his *Sexuelle Frage* (*Sexual Question;* published for the first time in 1904) A. Forel has thoroughly applied this principle: Also in the sphere of sex just those things are moral which correspond to natural desire, and at the same time cause no harm to the common weal, but rather promise proportionately the greatest benefit. This, then, is the *social-eudaemonistic and, at the same*

time, naturalistic view. Intensification of happiness is the central idea in this ethical system. The relative character of this idea is manifest. For ever new experiments are required for discovering what really is happiness, and the means for obtaining it, moreover, can be selected only from the view-point of what is best and most readily accessible.

Dr. Wurster's reference to the New Testament teaching on monogamy is all too brief, and the appeal to Fichte does not remedy this defect. Even in the monogamous relation St. Paul insists on continence, to be practised by the married. This point should have been emphasized very much in view of other sexual aberrations prevalent in Germany and elsewhere that have to be noted later. — Severe? Yes, the New Testament norms of sexual purity are severe to the flesh, but they were not issued to please, but to bridle, subdue, and crucify the flesh. The modern opposition to these rules is not modern at all, but as old as the Old Adam, and Dr. Wurster himself will introduce a witness to show that modern sexual corruption is nothing but the stench rising from some classical graveyards which the God of history had mercifully buried, and which modern ethicists are reopening.

3. Eugenics.

Dr. Wurster proceeds to point out that the moral view sketched in the foregoing "dominates at present the sexual ethics of non-Christian and antichristian circles. It has been developed in a grossly naturalistic form by the *advocates of eugenics*. Eugenics — the word and the theory for which it stands are English. The father of the theory is Francis Galton, who insisted on the importance of sexual selection, by which, as Chr. v. Ehrenfels in Prague says,[8]) the men fit to live are to achieve greater quota in propagation." Hence it is not the great loss of men in the late war that led to this theory which, in the view of Ehrenfels, tends to plural marriage or "marriage for purposes of procreation" (*Zeugungsehe*), in which one man is to be the "free husband (*Freigatte*) of several women," and that, simultaneously. Other ways of stating the same matter are these: In the interest of racial hygiene those sickly and degenerates are to be debarred from procreation, while others, according to Forel, are to be admitted to bigamy or concubinage. In North America there is a movement to prevent sickly persons and degenerates from propagation by mechanical methods, and the aim is to reduce the inferior population from

8) In *Sexualethik* (*Sexual Ethics*), 1907.

10 per cent. to 1 or 1.8 per cent. It is hoped that this state of affairs will have been attained in 1980, provided the system can be applied without a hitch, which is by no means the case. The method which is advocated among us has found an energetic champion in A. Forel, who heaps cruel scorn on those who question the moral character of this method, *viz.*, of employing means for preventing conception, which, as everybody knows, New Malthusianism has propagated a long time ago.

"Hans Blueher in his book, *Die Rolle der Erotik in der maennlichen Gesellschaft* (*The Part of Erotics in the Society of Men*),[9] which will have to be discussed separately later, contends that monogamous relations terminate nearly always in unhappiness, because by this relation a man of some degree of sexual fitness (*ein irgendwie gehaltvoller Mann*) is prevented from giving his entire being to the woman, while he could 'place the other side into the womb' of another woman, if he had one besides his wife." Dr. Wurster imagines that he can discern at least something akin to an ideal motive in talk like this. Lucky discerner! But he proceeds: "When among pure eugenists, you imagine yourself transferred to a stall of breeding studs. Destruction of marriage and an abominable hetaerocracy would be the self-evident results of this system.[10] The favored part assigned to the physically strong male in this system is absolutely nauseating.

"By the way, this system merely draws out to the last inference the oft-repeated thesis of Schopenhauer, who, on the ground of other physiological effects of sexual intercourse on the male and the female, asserted a polygamous disposition in men." Dr. Wurster certainly is generous when he concludes this chapter by saying: "The truth contained in the thought of the advocates of eugenics is accorded its full right by the demand of the Society for Politics as Related to Population[11] (R. Seeberg, President), that prior to his engagement every one should secure a clean bill of health, and the *fiancée* as well as her parents should demand the same." If that is all the truth in eugenics, nobody need espouse the "science" to learn something that his common sense did not tell him before. But even this truth is not essential to eugenics. The advocates of the theory propose to operate, not by moral suasion, but by legal force;

9) 2 vols., 1917 and 1919.

10) In 1913 the American newspapers had accounts of Haeckel's eugenic breeding-farm near Jena.

11) Gesellschaft fuer Bevoelkerungspolitik.

and they propose to determine human fitness to live and thrive exclusively by pounds of flesh, compactness of tissue, adipose matter, etc. The eugenic paradise is a corral filled with Dempseys and Amazons.

4. ROMANTICISM AS AN ADVOCATE OF THE NEW ETHICS OF SEX.

In a most interesting chapter Dr. Wurster goes on to show that the seeds of sexual error were sown in Germany more than a hundred years ago, and are now flowering and bearing fruit in a frightful manner. In this connection we cross the path of the modern theological idol, Schleiermacher, who seems to be connected with nearly everything that modern scientific minds cherish as a great discovery. "By their fruits ye shall know them." Dr. Wurster says: "The new ethics appears in *idealistic* garb as far back as the Romanticism of an author like Fr. Schlegel, who published his *Lucinda* about 1800. Schleiermacher's confidential letters concerning the same personage — probably not his sole product — appeared in 1801. The basic thought in these literary products is: The claim which every individual has on complete happiness of life is superior to conventionalities. Recently this idea has been taken up again, chiefly by a feminist school. We may see in this woman's revenge, or her answer to the double standard of morals that had been proclaimed by men. If man, for whom a polygamous disposition is alleged, desires to have his full measure of sexual happiness, woman in her own way now desires the same. The champion of this claim is *Ellen Key,* the Swedish esthetician. In her *Essays ueber Liebe und Ehe* (*Essays on Love and Matrimony;* 16th edition, 1916) she develops her new ethics on the basis of the monistic faith concerning life as follows: Inasmuch as human beings are differently qualified, they must not all be hitched to the same matrimonial yoke. Christianity has to a certain extent liberated woman, but stops in its advance after finishing half its course. For Christianity puts upon women the fetter of monogamy, without considering whether the individual woman is fit for the monogamous relation or not. It must be conceded that there are ways for intensifying life, by which the sources of power in human nature can be unlocked, and the possibilities for happiness exhausted, in a different manner than in a conventionally enforced marriage (*Zwangsehe*), which may be satisfactory to many, but does not give enough to all. 'Any person who, because of a new love, feels that fountains which had gone dry are beginning to murmur again, that the sap is rising into branches which had become bare, that the creative powers of life are

being renewed in him, and who thus becomes more capable of high-minded and truthful, gentle and noble action, — any person who wins, not only intoxication, but also strength in his new life, — has the right to such an experience,' [12]) that is, to free love. Accordingly, the state of motherhood is sacred also outside of the married relation, provided only that genuine love has led up to it." Dr. Wurster queries: "How will this esthetic theory of aristocrats look when it descends from the heights of romanticism and enters every-day life? The current talk in these circles is even now to the effect that the state of motherhood *as such,* motherhood *in every instance,* is sacred. To the young people in these circles a man like Forel preaches that they are fully entitled to sexual communion, provided only that they are prepared and able to provide for children that might possibly result, or that they prevent the procreation of children by the application of anticonceptional means, and thus place no burden on the community! Even *Grete Meisel-Hess,* who belongs to the moderate advocates of 'Mutterschutz' (Society for the Protection of Mothers), and in a general way defends the 'sacredness of matrimony,' has declared [13]) that sexual abstinence prior to marriage cannot be regarded as a law, although she admits, indeed, that the right to sexual experience [14]) exists only where 'persons meet on a basis of loyalty to one another and assume the consequences.' " (*l. c.,* p. 65.)

Dr. Wurster is again supergenerous in calling this unblushing license "an idealism that seems to take its rise in the spirit and is bound to end in the flesh." Fact is, it began there; it is altogether carnal, essentially whorish. Dr. Wurster continues: "Grete Meisel-Hess herself admits that the entire movement of the 'new ethics' since 1900 has been very fatal to the world of women, and that general sexual degeneracy and destruction of marriages could be observed in the epoch immediately preceding the war. And at such a time the brutalizing and disintegrating war had to occur! To such a generation of men even the moderate advocates of 'Mutter-

12) "Wer durch eine neue Liebe versiegte Quellen singen, den Saft in kahle Zweige steigen, die schaffenden Kraefte des Lebens sich erneuern fuehlt, wer dadurch faehiger zu Hochsinn und Wahrhaftigkeit, zu Milde und Edelmut wird, wer in seinem neuen Leben nicht nur Berauschung, sondern auch Staerke gewinnt, . . . der hat das Recht zu diesem Erlebnis." (*Essays ueber Liebe und Ehe,* p. 41.)

13) In her book, written before the War, *Die Bedeutung der Monogamie* (*The Meaning of Monogamy*), 1917.

14) das Recht auf "Geschlechtserleben."

schutz' are speaking words like those just cited! The idea of 'sexual experience,' in conjunction with the easy prevention of conception, has proved, and is still proving, absolutely devastating. People are toying with sexual commerce, and forget that they are face to face with a sacred ordinance which nobody dare trample upon with impunity. What a painful reflection it is that the sound idea of the protection of illegitimate children and their mothers had to lead to this emancipation of the flesh!

"At this point the individualistic view of sexual conduct is visited upon its advocates with a fearful vengeance. Their failure to recognize the thoroughly social character of the sexual relationship leads, in its ulterior effects, to the most unnatural things, such as artificial prevention of conception, the education at public expense of children that were never welcomed or neglected in consequence of divorce. Bebel's wife even advocates the erection of public institutions for such children. Besides, there arise in this connection very serious problems with which sexual ethics and pastoral care have to wrestle. Not only the baffling problem of modern *Kultur,* especially in the cities, which is presented at this point by the question: How can we create a possibility for healthy marriages in early life? but also the problem of providing protection for women from an excess of maternal duties which undermine their health. In her book *Missbrauchte Frauenkraft* (*Misused Strength of Women*) Ellen Key raises the charge against the Lutheran Church that it, too, bestows its blessing on woman-murdering wedlock, because it defends in a one-sided manner the standpoint of the wife's duty toward her husband. She calls it an injustice to the wife and the coming generation to make the wife continue conceiving children, even when she is worn out and reluctant. Here serious tasks are proposed to the morality of men, and the pastor in his ministrations to the souls in his charge dare not pass them by. Yea, the question arises whether in certain instances, namely, whenever the husband is not sure that he can practise the necessary abstinence in wedlock anticonceptional means may not be employed, however, by the aid of a physician. Catholic casuistry meets such cases with an inexorable refusal. The question is whether that is right." [*Sic!*]

5. Provisional Marriage.

"A second demand of the New Ethics is *provisional unions only.* This means, not only that marriage in general must be made easily soluble, but especially that the permanent marriage (*Dauer-*

ehe) should be preceded by a marriage on trial (*auf Probe*). The well-known utterance of Nietzsche is being cited: 'Give us a time of grace and a minor marriage, in order that we may see whether we are fit for the major marriage; it is a momentous matter to live always as twain.' [15]) If this statement were always cited in the serious meaning with which the influential philosopher of our time used to speak of marriage, the consequences would not be as critical as when these words are quoted in connection with the ideas of an Ellen Key. [*Sic!*] This woman demands that every marriage be made just as dissolvable as an engagement. [*Sic!*] She argues that a person who 'ceases to love' has the moral right to dissolve his marriage whenever he so desires. She holds that the introduction of free divorce — which, by the way, is called the conclusion to which Protestantism leads — will not be followed by more misuses than marriage which 'is misused for the indulgence of the coarsest sexual habits, for shameless trafficking, for soul-murders of the most painful sort, and for the grossest curtailments of personal liberty.' Thus there is added to the motive of saving love in marriage this other of protecting the wife in marriage.

"It is appalling how little appreciation there is in these modern circles for the profounder moral character of marriage. The reason is because the entire problem is conceived and determined from the esthetical-romantic view-point, not to say from the view-point of the novelist. How often does the flower of married happiness bloom in those very marriages which are visited with grievous afflictions to the health of the married twain, so that there can be little or no thought of the indulgence of sensual delights! Nor do our modern ethicists take into account the fact that even disappointments and self-denials are to be, and can be, educating forces of the highest value in our lives. Even Ellen Key admits that the new 'idealism' makes greater demands upon life, while its patience has become smaller! The feeling of responsibility prior to marriage and in marriage would be considerably lowered if we were to go as far as advocates of the feminist movement who are otherwise seriously disposed have gone, *viz.*, if divorce were made possible 'because of differences in the general view which the parties married take of the world (*Weltanschauung*), differences in their temperament and tastes. Is not this clamoring for happiness entirely supererogatory, especially in instances where there exists a common social-ethical

15) "Gebt uns eine Frist und kleine Ehe, dass wir zusehen, ob wir zur grossen Ehe taugen; es ist ein grosses Ding, immer zu zweien zu sein."

duty of the first order because of the children with which the marriage has been blessed? Even Ellen Key, who is not married, admits that on account of the children 'the utmost endeavor must be put forth to preserve the living together of the married.' (*l. c.*, p. 369.) And yet, people are toying with the idea of separation; yea, a provisional law has been suggested which would require of those wishing to marry no more than that they appear before the marriage-clerk and have their names recorded. The same law proposes to make divorce just as simple. Since each party to the marriage contract under this law retains his or her property in marriage, either party may take such property with him, or her, in the event of a divorce, and also the additional property acquired during marriage. The future law would have to be worded still more simply, thus: 'Those who love each other are man and wife.' May the day never come, not even in centuries, when such a crime is enacted! In this whole affair of idealism, so called, we are witnessing the same moral bankruptcy as in the sexual naturalism of men."

6. Paganism in a Modern Edition.

"However, our picture will not be complete, unless we briefly sketch the pagan ideas which have been taken over from antiquity by *Hans Blueher* and his people. Blueher's book we have cited before. Sad to say, it is very much read in students' circles — perhaps it is just as popular in other circles, but with those I am not acquainted. Blueher preaches the return to Graecism (*Griechentum*). He argues that nature intended two kinds of women: besides the Penelope type there was to be also a Circe and Kalypso type; in other words, besides the housewife there was to be the hetaera — the latter differing essentially from the wench whose social level was far below hers. The common wench, Blueher holds, serves sexual purposes without any erotic sentiments, and should share the protection given to animals,[16] hence, should be protected against cruelty and exploitation, but in other respects should not be treated as a moral being.[17] We must at last get out of the misery of modern life, in which our civil marriage does not permit us to get out of woman what we might, and the hetaera has been

16) "sei unter den Tierschutz zu stellen."

17) Blueher says that trying to save this class of woman is "one of the foolhardy enterprises of moralism" ("eine der narrenhaften Unternehmungen des Moralismus"). (*l. c.*, II, p. 50.)

forced into exile.[18]) Furthermore, Blueher holds that there are likewise two types of men: one was meant for woman, the other for men. There are, in Blueher's view, no pathological aspects in this second type, but two varieties of it must be distinguished: the *typus inversus* [19]) proper, which is found either in a pure form as pederasty and love of men in the sexual sense, or in a composite form; and the secondary type, which is characterized by weakened procreative fellowship, and serves to explain the social instinct of men for men and, in particular, the Alliance of Men (*Maennerbund*). It is perfectly nauseating to observe how inverse — surely we might much more aptly call it perverse — sexuality is injected into every form of living in fellowship by Blueher's theory. He is constantly on the scent for the sexual element, just like Freud in his one-sidedly developed psychoanalysis, who also scented sexual motives everywhere. It is hardly possible that sexual ethics can sink to a lower level than in Blueher's book. We are told, moreover, that he applies in his own way to the sexual relationship the statement: Love is God, and that he announces that he is about to proclaim, also in his own meaning, the contrary statement likewise: God is Love. Thus we are facing in Blueher not only the most pronounced moral decadence, but the consummately frivolous contradiction to the Christian ethics of sex. Perhaps it is good that this contradiction is now expressed with such clearness."

7. Utilitarian Standpoints.

"However, also regarding the utilitarian standpoints discussed before, the following must be said: If they maintain their ground, we shall witness another degradation of woman. If that happens, many a man will lose what has helped him to get out of a moral swamp — his hold on a pure wife. It is gratifying that even a man like Gruber speaks out emphatically against advertisements and recommendations of anticonceptional devices, because, he says, they are apt to smother the sense of shame and hold out the prospect of sinning with impunity. It is quite true what Marianne Weber has occasionally said regarding the entire sexual politics of modern times, understood in their wider meaning: 'Not in this way can we elevate a human being, that we take down the barriers which moral consciousness raises against wantonness, until any immature

18) Frensen in his novels popularized these ideas, teaching that men and women must "sich ausleben," that is, seek sexual commerce to the limit.

19) On this *typus inversus* read Rom. 1, 27.

person can vault over them. Concessions made to instincts (and in that sense to what is 'natural') have never yet raised the moral standard.'[20] No other way leads to sexual purity and self-control, and to all the blessings accruing therefrom, than resolute discipline of the will; and this must be an affair that engages the *entire* man. During the war the question was frequently raised whether the Church was really right in treating sexual affairs as the matter of chief importance, as she did in her practical ministry. Some, *e. g.*, O. Baumgarten, discussed the question in a statement that attracted wide attention, and denied that sexual affairs were matters of primary importance. The truth of the matter is that we must distinguish between degrees [of the moral conflict along sexual lines]: the lowest stage is that naive attitude which approaches close to nature and the animal in these matters. With many persons this may, indeed, endure for a long time. The next stage is that of inward protest and battling. In this stage the crisis must occur. The third and final stage is either sinning against one's own better knowledge and intention even to the degree of becoming steeped in vice and losing the sense of shame, or victory. Agreeably to these stages, as we meet with them, we must formulate our judgments and arrange our pastoral treatment of each case."

During the concluding sections of Dr. Wurster's review we have purposely — except by the chapter-headings and the footnotes — striven not to interrupt his argument with critical remarks though the temptation was great at times. Our object was to let the presentation of the appalling immorality by this evidently well-informed scholar sink fully into the consciousness of the readers of this paper. It is a panorama of corruption so appalling as a whole and so repulsive in its details that we shall not add another word. Only the method which our authority employs for administering the needed criticism and rebuke deserves to be noted. He still discovers a grain of truth in the most virulent error, and not infrequently weakens his censure by the credit he bestows at the same time. By this method it would not be difficult to point out much that is true in what the devil has said. It is the "scientific" method that creates this excessive scrupulousness in dealing with an opponent. The "scientific" farmer — if there are such — would, we suppose, not remove a noxious weed without squaring his botanical conscience

20) "Zugestaendnisse an das Triebhafte (und insofern 'Natuerliche') haben noch nie die Sittlichkeit gehoben."

to the fact that the weed is, *per se,* a plant, with roots, stem, leaves, etc., all of which are good *per se,* and that exhibits the wonderful phenomena of plant-life, which, again, is good *per se.* Altogether it is a pity that in removing the weed for its noxiousness you must destroy so much of scientific interest. There is too much deference shown by our authority to science and its famous representatives. Men like Schleiermacher and Nietzsche deserve to be denounced in scathing terms for their utterances on sex relationship. This rotten Germany deserves to be told by a John the Baptist or a Paul what the divine verdict on its shameless theories and practises is. It would seem to be the theologians' business to do that.

One thing, however, remains to be said in conclusion. What Dr. Wurster has stated with such candor and thoroughness is not a distinctly German evil. It is duplicated in every part of the modern civilized world. For the practises which he has described we have advocates on our American lecture platforms and in our American literature and the press. The moral fiber of our age is that of "this adulterous and sinful generation, of which the Son of Man shall be ashamed when He cometh in the glory of His Father with the holy angels." [21])

THE THEOLOGICAL OBSERVER.

The Ohio Synod. — In the *Lutheran Standard* for February 18 Rev. C. E. Clessler writes on "Courtesies We Owe Our Fellow-Pastors as Christian Gentlemen, as Pastors of Their Congregations, and as Members of the Same Synodical Body." In the last section of this paper occur the following words: "Brother, how would you feel if you would be doing everything in your power to uphold Synod's position, and then have a brother minister of the same Synod in the neighborhood to whom your half-hearted and weak members would point and say: 'That preacher over there is not so strict in his practise as ours'?" This warning may deserve to be pondered also beyond the confines of the Ohio Synod. —

In the *Lutheran Standard* (March 4) C. W. P. writes on "The Mote and the Beam," pleading for that merciful spirit which will lovingly correct an erring brother. In the course of his remarks the writer says: —

21) Mark 8, 38. — The publication of this article was delayed during the author's absence in Europe. It is the article that had been promised as a sequel to the article on "Withdrawal from the Church in Germany," THEOL. MONTHLY I, 193.

"Other synods have the Holy Spirit as well as we. Why, then, should they not be able to teach us some things in the way of applying Lutheranism to life?" D.

The Swedish Lutherans. — Writing in the *Lutheran Companion* (February 25) on "Our Churches and the Common Cause," the editor says that two leading pastors have voiced to him their opinion on the question: "Do We Need Another Authority?" He continues: "The question was this: 'How are we to get all the churches to do their best for all the causes we have in common?' One good brother in the Minnesota Conference writes: 'It would appear that you consider this a problem difficult of solution. You may be right. Permit me to offer the following in answer to your question: By giving our congregations a voice regarding work to be done.' Then he goes on to say: 'Just now I don't have time to enter into a lengthy discussion of what is implied in my answer. Briefly it is this: Frequently large undertakings are sprung upon the delegates at a meeting. They have no advance knowledge of them or the stand their respective congregations would take relative to them. How, then, can they act intelligently for the congregations they represent? I humbly believe there should be a system of referendum. The congregations should be given a chance to express themselves. Under our present system our churches have mighty little to say, because the opportunity is not provided them.' "

In the same issue the decision of Judge Philbrook of Connecticut on the question, "What Is Liberty?" is reported as follows: "In a recent decision of Judge Philbrook of Connecticut he says: 'The great degree of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person, and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy, to consider that every other man and woman has the right to exercise the same degree of liberty; that when one person enters into society, — and society is the state in which personal liberty exists, — each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find it difficult to understand, but it is the conception of liberty which we enjoy.' It is no doubt true that there can be no organized society unless each member thereof is willing to give up something of his personal liberty when the welfare of the whole requires it; but what happens when the majority of a state undertake to determine what a man may not eat or drink, what he may not think or speak or write? No one will ever be able to realize how terrific the struggle must have been that finally resulted in religious liberty and in the freedom of expression. Should a minority be willing to give up religious and civil liberty in order to satisfy a majority that thinks and acts as a mass, or that thinks and acts, not of itself, but as has been prescribed by some authority, either ecclesiastical or political? Do not present conditions indicate that there is a conscious effort made both in the religious and the political world

to transform us from free men to what Nietzsche calls 'herd-men'? Perhaps, after all, humanity is destined once more to fall back to the dead level of uniformity of faith and thought and action and the resultant stagnation of civic and religious life."

On March 4 the editor writes of cooperative rather than competitive church-work, and takes issue with a strange spirit prevalent in our day that wants to remove differences between churches by disregarding them. He says: "The only way to eliminate competition between the denominations is to eradicate and obliterate every vestige of difference in religious belief and make the church once more a national church, as it was in the Middle Ages. It seems that the Protestants are moving in that direction. But in doing it they are admitting that the Roman Catholics are right in their contention that it was wrong on the part of Luther, Zwingli, and Calvin to cause a schism, or split, in the Church, and that later John Smyth, the Wesleys, George Fox, and a long line of others who established sects made matters worse still. Oh, how we are longing to-day and praying for *external* unity of the Church! We are more anxious to have this realized than that all shall be one in Christ. When we repeat the trite expression, 'In unity there is strength,' we always have in mind external, visible unity, — the body of Christ that can be seen with the naked eye, the Church that has 'one Lord, one faith, one Baptism, one God and Father of all,' — always in the established visible sense, coextensive not alone with the individual nations, but with all nations, one great galaxy of Christian peoples on the earth more brilliant than the Milky Way and, we fear, more cold."

Rightly he casts up the question: "Granted that all Christian work consists primarily and chiefly in evangelizing, Christianizing, the nations of the earth, whereby the Holy Spirit builds up the living temple of God, are not all the Christian churches cooperating now?" —

When the U. L. C., at its convention in Washington, D. C., in 1920 adopted its "Declaration of Principles concerning the Church and Its External Relationships," it was evident that there was some call for going on record as to what this body was willing or not willing to do in the way of cooperating with other church-bodies. An issue has now arisen between the U. L. C. and the Federal Council of the Churches of Christ in America that makes it plain how the principles expressed in the Declaration of the U. L. C. will work out in practise. In the *Lutheran* for January 19, page 7, a committee of the U. L. C. submitted to the Federal Council a statement which details the activities in which the U. L. C. stands ready to cooperate with the Federal Council, if the latter finds the committee's statement acceptable. The relation that is to be established between the two bodies is to be "consultative only." We shall have to abide future developments in order to understand clearly what this consultative fellowship may actually mean. The Federal Council appears to be quite willing to accede to the propositions for affiliation which the committee of the U. L. C. has made. The *Lutheran Companion* of February 11, which reports this matter, suggests that willingness of the

Federal Council is probably due to the fact that it recognizes that this first step will eventually lead to full federation in the near future. This paper also says: "It will be interesting to note what effect this move on the part of the Executive Board of the U. L. C. will have upon the National Lutheran Council." D.

The Norwegian Lutheran Church. — In an editorial the *Lutheraneren* of February 15 speaks of the importance of the *particulae exclusivae* in presenting the correct Biblical teaching of the doctrine of justification. God pronounces the sinner righteous without the deeds of the Law. Justification is simply by faith in the work of Jesus, and not in any other work. And in this connection it must be emphasized, too, that the act of the sinner's believing in God's forgiving mercy in Christ as announced in the Gospel is not a work either in view of which God justifies, but is simply the means of apprehending what God freely offers in the evangelical promise. — The sanest and most comprehensive estimate of the late Pope and the doings of his Church in all lands has appeared in the *Lutheran Church Herald* (February 21). To the items which the editor mentions we think that the following should be added, because they seem not to be generally known: Benedict XV, on April 6, 1919, in an address to a French delegation, declared himself openly and solemnly as a "Frenchman by heart." Benedict XV was an enemy of the Germans. In an address of August 21, 1915, he leveled grave insults at Protestantism, singling out for special mention Luther, and using of the Protestants such epithets as "robbers," "servants of Satan." Benedict XV declared marriages of Protestants with Catholics not solemnized by a Catholic priest to be concubinages. This declaration is found in his Code of Church Laws. — In the issue for February 28, Wm. Schoeler, secretary, by request of H. J. Stolee, reports that an intersynodical conference was held at Spokane, November 29, between Norwegian Lutheran pastors and pastors of the Joint Synod of Ohio. Four papers were read. First of all the question was asked whether union between the two bodies is a thing to be desired. Here it was observed that consideration of the respective fields in which representatives of both parties labor, their common inner qualities, their common heritage and common aim and purpose, as well as their virtual agreement in doctrine and practise, seem almost imperatively to demand that the two synods work hand in hand. In the second paper the possible obstacles in the way of union — difference of language, national characteristics, history and tradition, unacquaintance with one another, differences in hymnology and the forms of worship, love of independence, proneness to suspicion the neighbor — were enumerated and considered. The third paper inquired into the nature of the union to be effected. The conviction of the conference was that the goal must be nothing short of an organic union. The last paper raised the question: What this conference could do to bring such a union about. The net result of the meeting was the subjoined resolution: "Resolved that this conference request its several districts to petition their general bodies to declare altar- and pulpit-fellowship between the Norwegian Lutheran Church and the Joint Synod of Ohio to be

in order, or else give reasons why such a declaration must still be postponed." — In *Lutheraneren* for February 22 announcement is made that 40 congregations — the constitutional number — have asked that a convention be held this year for the purpose of "electing a Vice-President, etc." The movement is deprecated by X., who urges against it the large expenditure it will entail — from a quarter to half a million dollars — and the lack of urgent business. He urges that the Synod's Board of Efficiency and Economy first submit its report to the congregations, in order that they may see what matters will have to be taken up at the convention; also that the delegates be instructed how to vote on these matters. "And when the convention has voted, let it be clearly understood by everybody that it is useless afterwards to come with clenched fist and the threat of a split, etc., if the convention acts thus or so. We believe also that the action of these 40 congregations will have its significance. It will show us weaknesses in the organization of our body which we perhaps did not foresee. As time passes, the body will gain more and more experience, and that will cause the roots of our body to strike deep, so deep that the winds may blow and the storms howl, and all this will only make us stand 'united and loyal till the Donner Mountain falls.'" — The same paper reports that Provost Gleditsch in Norway, speaking to a modern liberal audience, declared that in a comparison between Dr. Hallesby, of the stricter confessional party, and member of the "Menighedsfakultet" at Christiania, and Barrat, he would have to side with the latter. Barrat used to be with the Methodists and is now the leader of the fanatics in Norway who claim to have the gift of tongues. D.

United Norwegian Church. — The extraordinary convention of this body is announced by President Stub for June 15—21, Minneapolis to be the meeting-place (*Lutheraneren,* March 15). In the *Lutheran Church Herald* for March 14, the Synod's "Resolution Committee" publishes a request to the 40 congregations who have called for the convention to withdraw their request, and President Stub disavows responsibility for the holding of the convention. D.

Germany. — All Bible societies have agreed to publish a new revision of the Bible. *Luthersk Vidnesbyrd* remarks: "Now that the beginning has been made with revising the Bible, there seems to be no end of these attempts at revision. Why are people not satisfied with the old text of Luther? They imagine that from the view-point of science they are superior to Luther; but Luther is God's instrument, and Luther's Bible translation, viewed as a whole, is unsurpassed. Whoever wants to revise that has forgotten the spirit of the Reformation. The modern spirit is not always the best nor the wisest." — The former Prussian Prime Minister Stegerwald addressed a meeting of workmen belonging to the Catholic Centrist Party at Bochum on March 5. He discussed his favorite theme of a reconstruction of Germany through cooperation of the existing political parties. This time Stegerwald — himself a Centrist — pleaded for a working union between the Evangelicals and the Centrists. "If it should not be feasible to bridge over certain confessional contrasts in the domain

of politics, there is another way, and that is the union (*Zusammenschluss*) of our evangelical fellow-citizens on the same political and social basis with us into a party that combines with the Centrists in a permanent cooperation. If Catholicism and Protestantism are in the future to find in Germany a uniform relation to the state, — and that is the essential thing and the primary issue in all considerations guided by party politics,—I do not see why large groups of our people, in so far as they regard the Christian culture of our people as the basis for the reconstruction of Germany, could not be gathered in a united political party. The external party-forms are not essential political issues; the essential thing is for the believing part of the German people to find a united relationship to the state, and that all who are thinking along Christian and national lines and are free from the narrowness of caste and party politics, also of mammonism, — all who see the prerequisite for another ascendency of the German people in the cultivation of a thoroughgoing social community-spirit, should combine in a permanent political cooperative union, and thus secure for themselves for a long time the control (*Fuehrung*) of the state." (*Koelnische Zeitung,* Wochenausg., March 8.) Stegerwald is a Roman Catholic. What his plan means for the separation of Church and State in Germany is plain from the foregoing. There will be no separation of the Church from the State, but a control of the State by the Church, if he and his party can bring it about with the aid of the Protestants. There are thousands of "Protestants" in Germany who will swallow this Catholic bait, hook and all, and imagine they are coming into their own by this cooperative scheme.— The commission appointed by the State Church of Prussia to frame a new constitution finished its labors March 4, after several months of hard work. The new constitution will be published soon. It is reported that the introductory statement caused lively debates and was adopted in the closing session of the commission by a vote of 23 to 8. It reads: "Faithful to the heritage received from the fathers, the Evangelical Church of Prussia takes its stand upon the Gospel presented in the Holy Scriptures, concerning Jesus Christ, our crucified and risen Lord and Savior, as He is testified to us and confessed in the Confession of the Church, particularly in the Apostolic Creed of the old Church, and in Reformation times in the Augsburg Confession, the Small Catechism of Luther and the Heidelberg Catechism. This Gospel is the inviolable basis for the doctrine, work, and fellowship of the Church. For the sake of external order the Church adopts the subjoined constitution. The confessional status and the union in the churches, the ecclesiastical provinces, and congregations are not affected by it." This is a plain avowal of the *status quo ante,* and the documentary evidence that, if there were any Lutherans loyal to the Confession of their Church in the Commission, they have not gained anything from the framers of the new organization, which will be the old hodge-podge of incongruities, held together artificially by indifferentism and mechanical religiousness, that the former State Church was. — In Saxony, where the State Church is Evangelical Lutheran, the new constitution contains the following paragraph: "The Evan-

gelical Lutheran State Church of Saxony, faithful to the faith of the fathers, takes its stand on the Gospel of Christ, as contained in the Holy Scriptures and as testified in the first Unaltered Augsburg Confession, and besides, in the other confessional writings of the Evangelical Lutheran Church." *Ev.-Luth. Freikirche* remarks: "The *Allgem. Ev.-Luth. Kirchenzeitung* boasts that by adopting this paragraph the State Church has 'placed itself on the basis of the Confession of the Church with a plainness that is worthy of imitation.' We cannot join in this praise. The mere fact that this paragraph was adopted by the state synod, in which representatives of divergent views were entitled to a seat and vote shows that it is by no means unambiguous. Otherwise the opponents of the Lutheran Confession would have protested against it, or would have had to declare their withdrawal from the Church. The ambiguity is contained in the phrase 'the Gospel of Christ.' This phrase was fifty years ago substituted for the phrase 'the pure doctrine of the Evangelical Lutheran Church.' It is admitted that among the theologians there prevails the greatest confusion regarding the real meaning of the phrase. Thus the phrase becomes a mere trade-sign beneath which those who confess and those who deny the saving truth strike hands. That is nothing else than a profanation of sacred things. The avowal of the Gospel is pressed into service to untruthfulness and degraded to a mere formula. The reporter of a political journal speaks much more to the point by saying that according to the resolution of the Synod there was to have been placed at the head of the Constitution of the Saxon State Church *'a sort of'* confessional statement. But the *Allgem. Ev.-Luth. Kirchenzeitung* ought to know that what it says at the end of its report will remain a 'pious wish,' *viz.:* 'The necessary counterpart to this paragraph would be a decision, just as unambiguous, providing for the application of the Confession, in order that it may not be a mere paper confession.' Since this decision is lacking, and as long as it is lacking, the confession is a mere paper confession. Accordingly, we must persist in our refusal to recognize the Saxon State Church as a confessionally Lutheran Church." — Our brethren in the German Free Church in 1917 had approached the Breslau Free Church ("Ev. Luth. Church in Prussia") with a view to come to an understanding and enter into fellowship with them. The effort has come to naught, because the Breslau Free Church insists that the conference at which they will meet our brethren must be opened with joint devotional exercises, which our brethren declared they could not do for conscience' sake while the question of their unity in the Spirit with the Breslau Free Church was not settled. Another reason why the overtures of our Saxon brethren were declined was because they had proposed that the first subject to be discussed at their conference with the Breslau Free Church should be the doctrine of the inspiration of the Holy Scriptures. They had submitted the following theses for discussion: 1. In their original text all the canonical books of the Old and the New Testament have been inspired word for word by the Holy Ghost. 2. For this reason not only those parts of the Holy Scripture which have a direct bearing on our salvation, but also

such Scripture terms and passages as contain facts of history, natural history, geography, and the like, are in the sense just stated the Word of God. 3. To speak of a 'divine-human form' of the Holy Scriptures would be permissible at best in this sense, that God the Holy Spirit, the sole Author of the Holy Scriptures, for our sake employs human words, phrases, images, and the like, but not in the sense in which modern theology applies this term 'divine-human' to the Holy Scriptures, namely, to indicate that there are in the original text inaccuracies, errors, and contradictions, at least in minor matters." The authorities of the Breslau Free Church declined to discuss these theses, because they declare it to be un-Lutheran to discuss any "theory" of inspiration, and claim it as a distinction of the Lutheran over against the Reformed Church that inspiration be not narrowly defined, but latitude be given to the belief of individuals on this matter. They insist that it is sufficient for all purposes and does justice to the teaching of Scripture on inspiration to hold that the Bible is God's infallible Word and the sole norm of our faith. Texts like 2 Tim. 3, 16 and 1 Cor. 2, 13 they do not discuss. The entire episode shows again that the much-lauded principles of toleration, love, etc., of modern liberal theology break down when they are to be applied to representatives of confessional Lutheranism. — Statistics of the Saxon Free Church for 1921, as compared with the preceding year, show the following facts: the members live in 444 places (+39); there are 106 preaching-stations (+23), served by 25 regular and 2 supply pastors (+4). The Saxon Free Church numbers 7,259 souls (+679), 4,971 communicants (+517), 1,664 voting members (+196), 1,302 school-children (+314), 208 were baptized (+68), 185 confirmed (+25), 15,990 communed (+965). To the latter 434 (+28) are added, who received private absolution, bringing the sum total of communicants up to 16,424 (+993). There were 86 marriages (—24) and 88 burials (—1). D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Lutheran School Journal. An Educational Monthly. Edited by an Editorial Committee of the Faculty of Concordia Teachers' College, River Forest, Ill.

No. 4 of Vol. LVII of the *School Journal* has, by resolution of the General School Conference, held at River Forest, February 22 to 24, been published for general distribution. This number contains the report of the Conference, a paper by Pastor E. Eickstaedt on "The Great Dangers Threatening Our Parochial School," a paper by Pastor Theo. Schurdel on "The Christian Training of Children in the Home," theses by Pastor O. L. Hohenstein on "The Accrediting of Our Schools and the Securing of State Teachers' Certificates on the Part of Our Teachers and Pastors," reports from the various Districts of Synod on our schools, and, finally, a report of the work of the School Board. Only the report of the School Board is printed in English.

We recommend that congregations order copies of this number of the *School Journal* for general distribution among their members. The price of this number depends upon the size of the edition. It will be less than eight cents per copy, delivered in quantities. School officers, pastors, and teachers desiring copies will please address Prof. A. C. Stellhorn, 525 Sanders St., Indianapolis, Ind. Money should not be sent until notified what the cost will be. FRITZ.

Synodical Reports of the Missouri Synod, Nos. 17 to 22. *Iowa District,* 76 pages, 36 cts. Doctrinal paper: "The Fourth Petition for Teachers and Hearers," by Pastor F. Wolter. — *Central District,* 36 pages, 18 cts. Doctrinal papers: "Jesus Christ, the Son of God, Our Lord," by Pastor W. Georgi, and "The Church and Missions" (English), by Pastor F. J. Lankenau. — *Kansas District,* 100 pages, 47 cts. Doctrinal paper: "Social Religion," by Dr. P. E. Kretzmann. — *Texas District,* 56 pages, 28 cts. Doctrinal paper: "The Third Article of the Formula of Concord," by Pastor C. W. Rische. — *Southern Illinois District,* 64 pages, 30 cts. Doctrinal paper: "The Holy Scriptures," by Dr. F. Pieper. — *Western District,* 28 pages, 15 cts. Doctrinal paper: "On the Duties to which the Office of the Keys Obligates a Christian Congregation," by Pastor Jul. A. Friedrich. A short paper was also read on "The Changes which have been Made in Synod's Secondary Schools within the Last Years," by Prof. H. Lobeck. FRITZ.

Program for a Children's Service on the Seventy-Fifth Anniversary of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 1847—1922.

Programm fuer einen Kindergottesdienst zum fuenfundsiebzigjaehrigen Jubilaeum der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 1847—1922. Single copies, 5 cents, postpaid; per 100, $4.00, plus carriage.

These programs by word and picture remind our people of some of the blessings which the Lord has given to our Synod during the seventy-five years of its history. It goes without saying that our congregations ought to use them in celebrating Synod's anniversary. FRITZ.

A Short Course in Letter-Writing. Compiled by *L. C. Heidemann.* 27 pages, 5×7½. 15 cts., postpaid.

The letter and its general make-up, including the addressing of the envelope and the affixing of the stamp, reflects the character of the writer. The writing of a good letter is an art which must be learned. Mr. Heidemann's book may be used to good advantage in schools and families. FRITZ.

The Voice of Rejoicing. *M. H. Schumacher.* Single copies, 35 cts.

This is No. 6 of *Concordia Collection of Sacred Choruses and Anthems for More Ambitious Choral Organizations.* The text of this composition is Biblical, and is suitable for any occasion of sacred joy, although the Easter sentiment in the soprano solo is predominant. Text, both English and German. FRITZ.

Soli Deo Gloria. A Sacred Cantata for Congregation, Mixed Chorus, Children's Chorus, and Soloists. Words by *Paul E. Kretzmann.* Music by *G. C. Albert Kaeppel.* 138 pages, 7×11. $1.25.

Kretzmann and Kaeppel proved their ability to unite for the edification of our churches the gifts of liturgical taste and melody, by giving us the Christmas cantata, *Unto Us* which has so rapidly won its way into the hearts of our congregations. *Soli Deo Gloria*, supplied with English and German text, by the suggestiveness of its arrangement, its happy choice of motives suited to the jubilee of a Christian organization, and by the unique harmonization of many of its choruses, — which, however, never become baroque in their use of the romantic element in music, but conform to the most rigid churchly standards, — cannot fail to vindicate its title as a musical expression of the Church's joy in its Lord. GRAEBNER.

Sotarion Publishing Co., 105 Florida St., Buffalo, New York: —

The Scripture Searcher. A New Quarterly to Guide Christians to Follow Christ's Word. *Rev. Wm. Dallmann,* Editor-in-Chief. Quarterly, 32 pages. 75 cts. a year. Special rates in quantities. Sample copies provided gratis.

The purpose of this quarterly is to provide suitable material for adult Bible classes. During 1922 the life of the Apostle Paul will be studied. The January number covers the following theme: "The Antecedents of Paul." Each lesson is supplemented by Scripture-readings for each day of the week, and there is a wealth of historical data illustrating the events of the apostle's life. The lessons are so arranged and grouped under proper Scripture-passages as to emphasize certain Catechism truths that constitute the topic of each discussion. Each number contains also a number of songs, most of them translations of well-known German hymns. MUELLER.

Catechetical Review. Published by order of a Lutheran Conference. 36 pages, 5×7. Each, 25 cts.; dozen, $2.40. Order from Rev. A. H. Lange, Madison, Nebr.

This booklet has been found helpful in the hands of adults during their course of preparation for confirmation and also for review in junior classes in the weeks preceding their public examination. It contains 451 questions on the Six Chief Parts of the Lutheran doctrine. Some 40 short Bible-passages are reprinted in full, being answers to as many questions.

GRAEBNER.

Lutheran Publication House, Philadelphia: —

The Lutherans in the Movements for Christian Union. *J. L. Neve, D. D.* 226 pages, 6×9. $2.00.

The chapters of this book, first published in the *Lutheran Quarterly,* 1918—1921, are intended by their author to call attention to the lesson of history for judging the union problem as it exists for the Lutheran Church to-day. The special object of his investigation are the union movements among the Germans in the sixteenth, seventeenth, and nineteenth centuries, and he finds the tendency and attitude of unionists, indeed the union problem itself, to be fundamentally the same to-day as it was in earlier centuries. We have in Dr. Neve's chapters a history of

union efforts from the Wittenberg Concord to the present day. The first hundred pages of the book are given to the union movements between Reformed and Lutherans and to the rise of modern unionism in the principles announced by George Calixtus. The reader cannot fail to be impressed by the fact that every argument for the unionistic position has already been announced by Calixtus and answered by his opponents. There is a brief, but very informing chapter on the Prussian church union, followed by an excellent discussion of the Evangelical Synod of North America. Throughout, the author is careful in indicating his sources, frequently quoting chapter and page. The author's own position is an unmistakably Lutheran one: No union without unity in doctrine; and as for Reformed Christianity, there is a difference in spirit and attitude that cannot be bridged. We have space for only two extracts, the one being a significant expression of the author's views on congregational practise with reference to secret orders. He says (p. 147): —

"The German Evangelical Synod, while not allowing ministers to be lodge-members, has from the beginning opened wide the gates to members of secret societies, and its pastors have freely officiated at their funerals, even together with lodge chaplains. This practise, at a time when the leading Lutheran synods refused to let down the bars, was bound to make the German Evangelical Synod popular in lodge circles and to bring many members into its fold. The practise of the German Evangelical Synod on the lodge-question is another symptom of its broad-churchism or the policy of willingly accommodating itself to the world for the purpose of winning the world. This may seem, on the surface, a Pauline principle, but the danger is in the application of it. (It is a danger which confronts all the churches and synods with a yielding policy touching this problem.) The practise among the Lutherans of today on this problem of pastoral theology is not uniform. The stricter synods, such as the Synodical Conference, Joint Synod of Ohio, German Iowa Synod, have given their testimony against lodge religion in the pulpit and also in synodical deliverances. In the synods forming the United Lutheran Church there is nowhere, and there never was, any attempt to keep lodge-members out of the Church. A good many of its synods, however, prohibit their ministers from membership in the lodge, and the aim of their ministers generally is to neutralize the influence of the humanism and moralism of lodge religion by a clear preaching of the Gospel after the order of salvation as taught in the confessions of their Church. But the prohibitory practise of the stricter bodies with regard to the laymen are [*sic*] not followed, because they cannot bear to see so many Lutherans abandoned by their own Church. Our reference here is to work among the Germans. It has often been pointed out with regard to lodge-membership that there is a characteristic difference between native Americans and the Germans. The former are less inclined to let their lodge-membership interfere with their attachment to the Church; but many Germans, in their instinctive thoroughness and need for consistency, give themselves with heart and soul to the humanistic and universalistic spirit of the institution, with the result that the secret society takes the place of the Church or at least comes first in their attachment, and that it leads them to liberalism in which the religion of revelation is looked upon as an expression of superstition. By this we do not mean to say that this is the case with all Germans, nor that lodge-membership cannot have the same effect upon the American-born."

The other is a suggestive criticism quoted from Dr. Haas of Muhlenberg College, of the economic motive frequently advanced for church union (p. 210): —

"In this age of material considerations and of big financial undertakings men are prone to judge not only commercial concerns, but all interests of life from the point of view of economic advantage or disadvantage. It seems a great waste of money and effort to perpetuate a number of minor organizations when a large major organization could be formed with a great budget and a strong appeal because it saves so much in overlapping operations. It cannot be doubted that this economic motive, which looks to a great central religious trust, is moving many men to place a minor emphasis upon conscientious convictions which churches have long held sacred. The dream of a great organization, if it be effected without the clearest agreement in the truth, is a violation of the obligation which God has put upon the Church to keep His truth pure, undefiled, and spiritually effective. A union formed through mere pressure of lay interests from a fundamentally economic emphasis is a destruction of the spiritual strength of the Church." GRAEBNER.

Prof. J. L. Neve, 1015 N. Fountain Ave., Springfield, O.: —

The Confessional Basis for a Reunited Church. 16 pages, 6×9. 15 cts.

This analysis of the church union basis proposed by the Anglican "World Conference on Faith and Order" goes to the bottom of the church union question by investigating the necessity of creeds and confessions of faith, and of their proper uses. The attitude of the author, who is professor of Symbolics in Hamma Divinity School (United Lutheran Church), is one of strong dissent from the unionistic and indifferentistic position. GRAEBNER.

Gettysburg Compiler Print, Gettysburg, Pa.: —

A Proposed "Supplementary" Ordination. *Prof. David H. Bauslin, D. D., LL. D.* 16 pages, 6×9.

A discussion of the Episcopalian advances to Congregationalists by which it is proposed that Congregationalist clergymen, without leaving their own denomination or renouncing the ministry which they exercise, submit to ordination by an Episcopal bishop, and thus enter into altar- and pulpit-fellowship with the Episcopal (Anglican) Church. Dr. Bauslin's analysis is a searching one and reveals a firm grasp on the questions at issue. The pamphlet is a reprint from the *Lutheran Quarterly*, to which it was contributed by Professor Bauslin, since deceased, in January, 1922. GRAEBNER.

The Book of Life. Senior Department of *Wartburg Lesson Helps.* Volume I. *M. Reu, D. D.*, Professor at Wartburg Seminary, Dubuque, Iowa. Second Edition. With 38 illustrations and maps. 329 pages, 5¼×7¾.

The Book of Life is to appear complete in three volumes of about 300 pages each: two on the Old and one on the New Testament. "The chief aim," says the author in his preface, "is to introduce the reader to the contents of the Bible itself; hence only what is most important has been told about or concerning the Bible." The selection of the material, its presentation, its typographical make-up, together with many valuable illustrations and maps, are in accordance with the author's recognized ability as a teacher and a theologian in the Lutheran Church.

The first volume, the only one which has left the press, contains notes on the Bible in general, and treats the Old Testament books up to and including the two books of Samuel. FRITZ.

Wartburg Publishing House, Waverly, Iowa: —

Topics for Young People's Societies. Vol. 1, Nos. 1 and 2. *Prof. M. Reu, D. D.* 32 pp., 5×7½. Single copies, 15 cts.; ten or more copies, 15 cts. per copy per year.

Professor Reu here essays the first two instalments in a series of topical handbooks for young people's societies. In the *Lutheran Herald*, beginning in 1915, two series by the same author had appeared, treating, respectively, the "Life of Martin Luther" and "The Lutheran Church and the Churches Round about Her." In the new series various topics will be presented, grouped under four general heads: Biblical, missionary, historical, and doctrinal. The first quarter is devoted to three Biblical topics: Adam, Cain, and Enoch; three missionary: The Reformation and Missions, Swedish Lutherans and Missions, Justinian von Weltz; three historical topics, treating the State of the Heathen World at the Time of Christ, the State of the Jewish Church, and the Beginning of the Christian Church; and finally, three doctrinal topics: There Is a God, treated in two studies, and, God Is a Person. The second quarter is similarly provided for. In their exposition of the suggested topics the chapters by Dr. Reu are all that can be desired, and while we shall not subscribe to every statement contained in these outlines, we consider them another step forward in the direction of a thoroughly useful system of manuals for young people's societies.

GRAEBNER.

The Westminster Press, Philadelphia: —

The Gospel of Luke. An Exposition by *Charles R. Erdman*, Professor of Practical Theology, Princeton Theological Seminary, Princeton, N. J. Author of *The Gospel of John, an Exposition, The Gospel of Mark, The General Epistles, The Acts, The Gospel of Matthew, Coming to the Communion*, etc. 229 pages. Cloth with gilt lettering. $1.00 net, postpaid.

This dainty little volume is a fitting companion to the author's widely read expositions on various books of the Bible. Its purpose is, in the author's own words, "to place the Gospel of Luke in convenient form, and by an outline and brief comments to aid in fixing the thought of the reader upon the successive scenes of the Gospel-story." In simple, beautiful words the author interprets the message of St. Luke, tracing, in continued discourse, the main lessons of the text. Of course, there are numerous places where the reviewer would differ with the writer. It is hardly credible that "the mind of John the Baptist became clouded with doubt" (p. 76). The application of Luke 9, 49. 50 is liable to be misunderstood, to say the least. Certainly, "all Christians are expected to confess the same creed," even if they do not "enjoy the same ritual, or accept the same polity, or employ the same method of work." Everybody who does not proclaim "the Word of the Master" is surely against Him (p. 102). In interpreting Luke 18, 15—17, the meaning and efficacy of Baptism ought to be stressed and the lesson applied. These differences have, however, not marred the pleasure with which, in general, the reviewer has read the book. MUELLER.

Charles Scribner's Sons: —

Luke the Historian in the Light of Research. *A. T. Robertson, M. A., D. D.* 257 pages, cloth. $2.50.

In this volume, Dr. Robertson, Professor of New Testament Interpretation, Southern Baptist Theological Seminary, Louisville, Ky., sets forth the latest findings and discoveries, especially those of Sir W. M. Ramsay, on Luke's books, and finds in them an "amazing vindication of St. Luke." While it is not claimed that every difficulty in Luke's books has been solved, "so many have been triumphantly removed that Luke is entitled to the benefit of doubt in the rest." "Modern scholars are no longer on the defensive about Luke. His books can be used with confidence. The work of research has thrown light in every direction, and the story is fascinating to every lover of truth."

These facts established, the author discusses the following themes: "The Authorship of the Gospel and the Acts," "A Sketch of Luke's Career," "The Date of the Gospel and the Acts," "Luke's Method of Research," "The Sources of the Gospel," "The Sources of the Acts," "The Use of Medical Treatments by Luke," "A Physician's Account of the Birth of Jesus," "The Romance of the Census in Luke's Gospel," "A Physician's Report of the Miracles of Jesus," "A Literary Man's Record of the Parables of Jesus," "An Historian's Idea of the Deity of Jesus," "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts and Luke's Knowledge of Roman Law," "Nautical Terms in Acts 27," "The Speeches in the Acts," "Broad Outlook on Life." These chapters are supplemented by an index of authors and books referred to, an index of Scripture and papyri quotations, and an index of subjects.

In discussing these points, the author approaches his subject with a manifest love for "the beloved physician" and his writings, arraying the facts with lucidity and vividness, and vigorously confuting the hypotheses of negative critics. The discoveries of Ramsay are carefully utilized, and their value shown. The author accepts Luke's authorship both of the gospel and the Acts. Of this he says: "In the light of all the facts known to-day, after a generation and more of exacting criticism and research, the theory of the Lukan authorship holds the field, greatly strengthened by the new light that has come. Scholarship can point with pride to what has been done in this field of Biblical investigation. The picture of Luke now stands before us in sharp outline." The name Luke the author interprets as a "pet" name for Loukios, the Latin Lucius. (p. 16.) Of the historical worth of the Lukan writings he says: "The gospel stands the same tests that Acts has undergone. It is not only the most beautiful book in the world, but it is written with the utmost care and skill." (p. 41.) With regard to the accuracy of Luke he states: "Luke does not say that the previous writers were not accurate. He only claims that he has covered the whole field and has done it in harmony with the facts as he could ascertain them after careful investigation. And the results of modern research confirm the justice of Luke's claim wherever his works can be tested by new discoveries." (p. 52.) Among the sources of the gospel the author mentions primitive Semitic sources, oral and written, Mark's Gospel, the *Logia*, but says of the evangelist: "He has not been a mere annalist or copyist. He has made a careful research for the facts and has taken the pains to write

a narrative that is more complete than any in existence, and that is accurate and reliable. He has done it with the skill of the literary artist and with the stamp of his own style and personality at every turn. He has woven the material together into a unified whole that is to-day the joy of all lovers of Jesus and the despair of all imitators. Luke has made the whole world see Jesus as he saw Him, in the vivid stories and narratives that made his own soul glow with the Light of the Ages." (p. 75.) Regarding the Book of Acts, the writer states: "The whole discussion has strengthened the argument for the early date and historical worth of the Acts, particularly the early chapters, which were mainly under attack." (p. 89.) Of the virgin birth of Jesus he says: "It is inconceivable that he [Luke] put in these stories without due reflection. He saw what was at stake and wrote them out deliberately. He would not have done so if he had considered them merely idle tales. He believed in the supernatural birth of Jesus." (p. 107.) Again: "It remains true that the best explanation of the whole truth about Jesus lies in the interpretation given by Luke in the opening chapters of his gospel." (p. 117.) Regarding "the census in Luke's Gospel," the author summarizes as follows: "Once it seemed a hopeless task to clear up all the blunders charged against Luke in these verses (Luke 2, 1—7), but it has been done. If Ramsay had done nothing else for New Testament scholarship, his name would deserve to be cherished wherever Luke is known and loved. There is a veritable romance in the discovery of scraps of papyri in Egypt that confirm Luke concerning the census system of Augustus, which is ignored by all the ancient historians except Luke, the greatest of them all." (p. 129.) Regarding the deity of Jesus the author writes: "Luke knew Paul's idea of Christ. He identified the theological Christ with the historic Jesus. He did not do so blindly. From the beginning he found the evidence that convinced him." (p. 155.) Again: "Luke represents the real deity of Jesus, not the mere divinity of humanity. In a word, Jesus is the Son of God in the same sense that He appears in the Fourth Gospel, although John's philosophical language in the prolog is not employed. It is futile to try to make Luke's Christ a mere man, even the best of men. From the virgin birth to the ascension we see the Son of God limned by Luke, the painter and the historian." (p. 161.) Of especial value are the chapters on "Points of Chronology in the Lukan Writings," "Archeological and Geographical Data in the Acts," "Luke's Knowledge of Roman Law," and "Nautical Terms in Acts 27." Everywhere the reader meets with sound and solid scholarship, deep appreciation of the value of Luke's writings, and a humble Christian faith in the Savior, who is depicted before our eyes in the able writings of St. Luke. We recommend the book as an interesting and instructive guide in the latest researches and conclusions of believing Biblical scholarship, and a convincing refutation of the negative suppositions of higher critics. The material set forth in the volume originally constituted a series of lectures delivered to the Northfield Christian Workers' Conference, August 2—16, 1919, but has been greatly enlarged for publication. MUELLER.

Counterfeit Miracles. *Benjamin B. Warfield.* 327 pages, 5¼×8. $2.50.

The author treats the following subjects in six chapters: The Cessation of the Charismata, Patristic and Medieval Marvels, Roman Catholic

Miracles, Irvingite Gifts, Faith-healing, Mind-cure. About a hundred pages of valuable notes are added. The author takes the position "that the possession of the charismata was confined to the Apostolic Age." Speaking of the "miracles" in the Roman Catholic Church, the author says: "For the Church of Rome, while existing in the twentieth century, is not of it. As Yrjoe Hirn crisply puts it: 'The Catholic Church is a Middle Age which has survived into the twentieth century.'" Concerning Mrs. Eddy's troublesome tooth and of her employment of a dentist, Dr. Warfield says: "But Mrs. Eddy had no Lord to pray to, and no faith in which to appear before Him, and no hope in His almighty succor. Let us be thankful that she at least had a dentist." The author's Biblical position over against the counterfeit miracles of all times is also shown in these words: "Because Christ is all in all, and all revelation and redemption alike are summed up in Him, it would be inconceivable that either revelation or its accompanying signs should continue after the completion of that great revelation with its accrediting works, by which Christ has been established in His rightful place as the culmination and climax and all-inclusive summary of the saving revelation of God, the sole and sufficient Redeemer of His people." FRITZ.

The Macmillan Company, New York: —

The Reconstruction of Religion. A Sociological View. *Charles A. Ellwood, Ph. D.*, professor of Sociology in the University of Missouri, author of *The Social Problem, An Introduction to Social Psychology*, etc. 323 pages. $2.25.

The following quotations taken from the pages of this book reveal the true nature of its contents, and are to the Biblical Christian at the same time its own condemnation: "A crisis confronts religion in the modern world," says the author in his very opening chapter on "The Religious Revolution." "A New Reformation is necessary within the Christian Church if it is to survive, beside which the Protestant Reformation will seem insignificant. Like all our other institutions, religion is in revolution. Either some new form of Christianity or sheer atheism will soon become dominant in the more advanced nations, with agnostic scientific positivism as a third possibility. A fourth possibility, of course, is that our whole civilization may revert to a lower level, and that older and cruder forms of religion may again appear and become common. But this could scarcely occur until the foundations of the higher forms of religion had become sapped; while for psychological reasons (which we shall later discuss) any wide-spread dissemination and popular acceptance of an agnostic positivism is improbable. Practically, therefore, the alternatives before the modern world in a religious way would seem to be either radical irreligion or some more socialized and rationalized form of the religion of Jesus than has yet been attained. The final outcome of the religious revolution through which we are passing is not yet discernible; but its possibilities are, and it is time for thoughtful men to choose among these possibilities while they are still free to shape the future of religion. The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization — science and democracy. The Church

must learn to adapt itself to these two mighty forces which are building our civilization." In his chapter on the "Opportunity of the Church" the author says: "First of all, the Church must become united within itself." "Such unity should be conceived in a broad enough spirit to include all who are working for the establishment of a Christian world. Not only should it be possible for all branches and denominations of the Christian Church to form such a unity, but there is no reason why any church organization which is willing to work for this end should be excluded from such a working unity. Not only should Catholic and Protestant find it possible to cooperate within such a church universal, but also Jew and Christian. It must be remembered that the Jewish Synagog is the mother of the Christian Church, and that the religion of the later prophets of the Old Testament is essentially the religion of Jews. Moreover, at the present time there are many Jews who are more Christian than many so-called Christians, and many Christians whose religion is more that of the Old Testament than that of the New." In view of such statements we need not be surprised that in his preface the author tells us: "No citations are made from the Bible, not because the author has not a deep appreciation of the value of that book for the religious life, but because he would not profess to have any adequate equipment for technical New Testament interpretation, and even more because he wishes his work regarded solely as a work in applied social science. Such citations, it is believed, would add little, if anything, to the value of the book. The reality with which the sociologist is concerned is the objective Christian movement; and the animating principle of the movement is the Christian tradition, the fountainhead of which is the Bible, especially the gospels. The great value of the Bible is, therefore, in defining and fixing the Christian tradition; and if the discussions in the following pages shall move any to examine carefully and open-mindedly the teachings of the gospels in connection with the great problems of our time, then the author will be more than repaid for his labors." FRITZ.

The Abingdon Press, Cincinnati: —

The Open Fire and Other Essays. *William Valentine Kelley.* 346 pages, 5½×8. $2.00.

The religious essay has again come into large vogue, and of recent contributions to this department of literature there is nothing finer than the volumes of William V. Kelley. The author, a Methodist minister in the New York East Conference, in *The Open Fire and Other Essays*, deposits the rich and scholarly results of a life that has had contact with the best in English literature. The English of these outstanding, brilliant, yet mellow discussions possesses great charm and force. There is here no hard work, no getting out another volume at whatever cost of thought or style, in order to satisfy a popular demand, but thoughts flowing freely from an abundant spring. To the theologian the chapters on Matthew Arnold, Christina Rossetti, and Positivism are of special interest. Pastors able to indulge in literary luxuries will find *The Open Fire* a welcome addition to their shelves. GRAEBNER.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. JULY, 1922. No. 7.

Theodore Emanuel Schmauk—A Biography.[1]

PROF. THEO. GRAEBNER, St. Louis, Mo.

"So far as Lutheranism itself is concerned, contrary to the prevailing American view of it, as divided into many sects, all our general organizations have done wonders within the last generation to bring order out of chaos, strength out of weakness, and the effective application of power out of a primal and individualistic confusion." (p. 131.)

These words are quoted by the biographer from Dr. Schmauk's "Call" for the General Council's convention in 1907. The students of American Lutheranism as it had developed during the second half of the nineteenth century will agree with Dr. Sandt's judgment that for the extent to which these words are applicable to the General Council and to the General Synod the subject of this biography has been more immediately responsible than any other man. During his entire career, Theodore Schmauk cast the great influence of his personality into the balance for the advancement of conservative Lutheranism. The man and his work are worth the labors which Dr. Sandt has expended upon this biography.

Dr. Schmauk possessed special qualifications that made him a leader in affairs of the Church. Dr. Abrahamson, editor of *Augustana,* said in 1915: "His forceful and magnetic personality are on a par with his good nature and adaptability, and his readiness to meet trying situations. Also, there can be no question as to his impartiality and straightforwardness in conducting the [convention] proceedings. His capacity for work is phenomenal. Besides being President of the Council, he is pastor of a large congregation, professor at Mount Airy, editor of the *Church Review,* the ablest of its kind in the country. He has wrought out a marvelously complete system of Sunday-school instruction, and published im-

1) Theodore Emanuel Schmauk, D. D., LL. D. A Biographical Sketch, with Liberal Quotations from His Letters and Other Writings. By George W. Sandt. Philadelphia. United Lutheran Publication House. 1921. 291 pages, 5¾×8¾. $2.00.

portant historic and religious works, one after the other. In speech and writing he plants himself firmly upon historic Lutheran ground. May he be spared to serve the Church many years!" (p. 163.)

That marvelously resourceful, fruitful, and many-sided life was brought to a close when Dr. Schmauk expired on the morning of March 23, 1920. Nothing has so impressed us in the reading of his biography as the great capacity of the man for sustained mental effort. "He worked methodically and under fixed routine, and would be much disturbed when his routine was broken into. He never opened letters from others until he was ready to answer them, so as to have the advantage of a first impression. In the mornings, when preparing to take the train for the Seminary, he would hurriedly eat his breakfast, and, with a stenographer at hand, dictate letters while eating. He worked till late in the night, and sometimes allowed himself but five or six hours of sleep." (p. 219.) He wore out, he did not rust out.

The immediate forebears of the Schmauk family hailed from Wuerttemberg, Germany. In 1819 the grandfather of the future churchman emigrated to America, settling in Philadelphia. His father, Benjamin William, was born in 1828. While serving a parish at Lancaster, Pa., there was born to Benjamin William and Wilhelmina Catherine (Hingel) Schmauk a son who at his baptism was called Theodore Emanuel. Theodore's childhood years and his career as student at college and seminary are sketched by Dr. Sandt in sympathetic chapters, and his quick rise to distinction in the affairs of the General Council is told with welcome wealth of detail. Dr. Schmauk was literary editor of *The Lutheran* from 1889 to the year of his death, and for twenty-five years edited the *Lutheran Church Review* and the *Graded Sunday-school Series.* He was member of many synodical committees, president of Trustees of the General Council, president of the Board of Directors of Mount Airy Seminary, occupant of the chair of Christian Faith and Apologetics in the same institution, and in the year of the Merger, 1917, chairman of the Committee on Constitution for the United Lutheran Church. In spite of the great multiplicity of tasks which entered into the public offices which he held, he never relinquished his pastorate at Lebanon, Pa., the first and only congregation which he served. No reader of Dr. Sandt's chapters can fail to be impressed by the earnestness and determination with which Schmauk cast himself into the fray on behalf of a conservative Lutheran theology and Scriptural practise. He was deeply apprehensive of a tendency among certain scholars within the General Council to yield some-

what to the rationalistic attitude of the negative critics toward the Scriptures. His soul was "stirred to the depth for fear of a drift away from the faith into the shoals and quicksands of rationalism." (p. 126.) Over against every effort to "bleach out" (to use his own expressive phrase) the principles of the Lutheran Reformation he held that the Scriptures "are inerrant in letter, fact, and doctrine," that "not only the revelation and its record, but the history and its record, *the whole Scripture,* in spirit and letter, is inspired." Nothing else than subscription to the *complete* Lutheran confession would do. (p. 128 f.)

Dr. Schmauk was one of the few men of prominence within the General Council who bore public testimony against the unionistic principle. He clearly perceived that loyalty to the confessional principle excluded fellowship with those out of harmony with the doctrinal stand of our Church. Dr. Sandt quotes more than one significant statement:—

"The Y. M. C. A., the common interdenominational Missionary Societies, the common forms of Christian Endeavor, in our modern university life, have their use as over against unbelief and immorality in university circles, but our Lutheran students cannot enter into alliances or relationships with this common Christian life in the universities without the greatest danger of weakening their Lutheran principles." (p. 155.)

The clear-visioned churchman speaks in the following: "The English Church is under a greater strain than the German in standing out for a sound Lutheranism. It is more tempted to imitate and follow the lead of the other Protestant denominations. Its young men and its students are under the greatest temptation to get ideas and convictions during their college and university career which weaken their hold on a genuine Lutheran practise." (p. 156.)

"He realized most keenly," says his biographer, "that on the question of safeguarding the faith by a consistent practise spots in the General Council were vulnerable," and as one of the weaknesses of the Council he mentions "that membership in secret societies and organizations where, in the worship, Christ's name was studiously excluded, was not discountenanced as was meet." (p. 159.) As late as 1920 Dr. Schmauk submitted to a committee of the National Lutheran Council a statement [2]) "On the Lodge and Pulpit-Fellowship," which asserts that the very secrecy of exclusive fraternities is "consonant neither with the principles of the Gospel nor with those of the American people"; furthermore, "if the Lutheran

2) Not accepted by the committee.

Church takes a position that in general its fellowship in pulpit and altar is not for non-Lutherans, that fact in itself has a direct bearing on the principle of secret societies" (p. 257) — the exact position taken by the Missouri Synod at its Detroit convention in the same year.

Unfortunately, Dr. Schmauk never comprehended the Synodical Conference position over against the secret orders. Says his biographer: "To those who feared that the Lutheran Church's position against secretism and unionism would be jeopardized, he writes that these dangers cannot be warded off by legislation and discipline, but by an earnest and conscientious educational process" (p. 208) — as if the earnest and conscientious educational process were excluded by the principle that Christian discipline must be exercised in the case of members who have joined a Christless order! The position of Dr. Sandt, who complains of the "legalistic hardness and rigidity of other Lutheran bodies" (p. 157), — reference to the Synodical Conference, — reflects the attitude of Dr. Schmauk himself. Even in an argument for the Galesburg rule, "Lutheran Pulpits for Lutheran Ministers," he complains of the legalistic method of *enforcing* the Lutheran principle (p. 253), and speaks as if the Synodical Conference, Ohio, and other bodies maintained "the old German theory of obedience to authority," the exercise of discipline "on the assertion of the pastor or of the Church," and then emphasizes (what no Synodical Conference or Ohio Synod man would think of denying) that "doctrine and truth must stand on their merits." Nothing is to a Missouri Synod reader so saddening in the perusal of this volume as the evident inability of Dr. Schmauk to capture the Synodical Conference point of view. The thought rises, time and again, how different the history of Lutheranism from 1910 onward would have been if this great leader had not been so warped in his judgment of our attitude over against questions of doctrine and congregational practise. It seems to us that if he had at an earlier period in his career so clearly understood and announced the "Limitations to Cooperation" (p. 270) as he announced his views on this subject in 1907, he would have come very close to the attitude maintained by the Synodical Conference over against union movements. Even so, we cannot understand his occasional polemics against Missouri when he so clearly says in the statement just referred to: "Refusal to cooperate is not condemnation. There may be reasons why my neighbor's business, without any reflection on him, should be kept entirely separate from my own. He realizes that, and respects me

for attending strictly to my own affairs; and Christian business men must be made to realize that religion is at least as serious a thing as business." And again: "Since cooperation with those outside of communion and fellowship is necessarily selective, refusal is not an indication of bigotry or narrowness. Dr. Trumbull has emphasized 'The Duty of Refusing to Do Good.'" (p. 270.) By this last phrase (a favorite one of Dr. Schmauk) is meant the cooperation on the field of charity and missions ("doing good") jointly with those from whom we are separated by differences in belief.[3])

As a Lutheran theologian, the General Council churchman knew that "the Lutheran Church is a Church which makes each congregation the center of authority." (p. 145.) But while this true conception of congregational authority caused him to warn against the multiplying of machinery through missionary and other societies, "lest they come into clash with the machinery which the genius and spirit of our Church recognizes," it did not prevent him from asserting the characteristic General Council view of church government. About the year 1900 there was within the General Council a considerable party which advocated the "low-church, or congregational, conception of church polity." Dr. Sandt believes that this low-church party "did much to encourage the sectional and divisional spirit in the General Council." He quotes with approval from a letter addressed to Dr. Krotel by Schmauk: "The independence, and independent rights, and independent liberties of a single local visible Christian congregation, as over against the common consent of the churches of the same faith, duly and lawfully obtained, do not seem to me to have a just existence" (p. 143), a statement that escapes open disagreement with the Lutheran confessions only through the phrase "duly and lawfully obtained," which, however, constitutes a plain begging of the question. One of the features injected into the situation by the Swedish Synod's attitude a few years later was, again, the Augustana Synod's demand that "the Council function simply as an advisory body." (p. 165.) If Dr. Schmauk saw with something like dismay the defection of the Swedes when the Merger was becoming a reality, he had, to no small extent, his own "high-church" views of church government to blame for the result.

3) By a strange inconsistency, Dr. Schmauk was at the time of his death, and had been for many years, a member of the (German) Allgemeine Lutherische Konferenz, which recognizes as in full fellowship the Prussian Union clergy. The lack of any reference to this connection of Dr. Schmauk's with the German State Church organization is one of several strange omissions in Dr. Sandt's book.

The failure of the General Council to hold the Swedish Synod impresses the reader of this biography, especially when he remembers the discussion in the *Lutheran* during 1916 and 1917, as the turning-point in Schmauk's career as a churchman. His influence had for some time been waning. By nature and by long-accustomed usage to positions of authority, Dr. Schmauk's temper was to no small degree autocratic, his manner sometimes dictatorial. Even a friendly biographer should not have failed to state this outstanding fault in Dr. Schmauk's character. It was this manner which offended some who agreed with him in principle. That his attitude against secret orders and against unionism with the Reformed sects roused opposition against him within his own body cannot be doubted. Unfortunately, those who stood with him on these vital issues were not always willing to accept his leadership, being repelled by his autocratic manner. There is a hint at the cause of his waning power in Dr. Sandt's statement that he "all through his presidential career favored more power for the General Council as such and less for its boards, committees, and voluntary agencies" (p. 144), a preference for centralization which never fails to alienate the respective boards, committees, and voluntary agencies. Most significant of all is the letter addressed by the General Council President to the newly elected President of the United Lutheran Church, from which the biographer quotes (p. 213 ff.), and which makes distinctly painful reading.

We have referred to the Merger. The story of the movement which originated in 1911 and culminated in 1917 in the union of the General Council, the General Synod, and the United Synod in the South, is told in several illuminating chapters by the biographer. A possible union of these synods had been referred to, more or less rhetorically, at various times by fraternal delegates at the conventions, and the movement came to a head in 1917, when a joint committee met for the discussion of Quadricentennial plans. The committee, of which Mr. J. L. Zimmerman of the General Synod was a prominent member, had been instructed to approve plans for a "worthy celebration" of the Reformation Quadricentennial. The committee met at Philadelphia, and the laymen "sprung a surprise on its chairman and the other clerical members," — the laymen reported that they had a plan to unite the three bodies into one! It is clear from Dr. Sandt's story, as it was clear at the time to the readers of the *Lutheran*, that Dr. Schmauk looked with disfavor upon so precipitate a union. "Church-bodies should grow together and not be merely tied together." (p. 199.) But the move for this

"immediate and hasty merger" (Dr. Schmauk to the committee) was submitted to the church and a year later was an accomplished fact. The church-bodies which represented, according to Dr. Schmauk's own classification, two oppositional tendencies, — "a complete Confessional Lutheranism" and a "nominal and accommodative and liberal Lutheranism" (p. 176), — were united into one church-body. A Lutheranism which was on a fair way towards recapturing the ideals of the Reformation Church was united with a Lutheranism which, "rather than subscribe to the Formula of Concord, would have her arm burned off at the stake," — to quote, with change of pronoun, Professor Richard's statement to the Philadelphia pastors. (p. 176.) Dr. Schmauk was not elected president. The body could not accept the leadership of a man whose views on church-fellowship were those expressed in the Theses of 1907, as, for instance: "External union of Christians will not bring about harmony of conviction on the one truth. It will simply transfer the points of divisiveness to a place within the common circle." And again: "This unity will be the unity of the most persistent wearing down of those who are more retiring and yielding." (p. 267.)

Much is said in Dr. Sandt's pages concerning Theodore Schmauk as seminary professor, as executive officer, and as author, especially of the *Graded Sunday-school Series,* and much concerning the personal habits, the methodical routine, and the many-sided genius of this great man, of which we should like to quote if space permitted. We shall close this review by appending two quotations which illustrate the General Council leader's wonderful felicity of style.

Speaking of controversy, he said: "In controversy, the victory is not always to the deserving. There are antagonists which a noble and fair mind cannot afford to engage. An unscrupulous and mean-minded combatant will always be seeking and seizing small advantages, evading direct issues, and gliding away under cover of personalities. He will be venturesomely wicked in the unblushing use of mendacious sarcasm, knowing that it is impossible for a noble man to stoop to similar retort. He will carry the issue away from the main question, to a very unexpected and perhaps a personal quarter. The tricky contestant can have the truthful-minded man completely at his mercy. It will be impossible to explain and unravel all his interposed innuendoes, without becoming so tedious and diffuse that the public will no longer be willing to listen. The more indignant you wax, the more assiduously will he continue the

worriment. It is the old story of the fly and the elephant. Never argue with a mean mind." (p. 280.)

And concerning "The Common Ground," his Theses of 1907 contained this golden paragraph: "There is a common ground for all Christians in Christ. Those whom Christ recognizes, despite their errors and imperfections, are already one with us in Christ. They may not be one with us in mind and faith, they may not be one with us in those particular parts of our mind and faith which we feel divinely called to stand for and exposit, and hence we may be unable to feel and say that they are in a common brotherhood of faith, because we earnestly believe that, although Christ can receive them as they are unto Himself without danger to His truth, we cannot do so with the same safety. Christ can do all things. We must do in accordance with our convictions." (p. 266.)

The Educational Vision of the Founders of the Missouri Synod.

Prof. J. T. Mueller, St. Louis, Mo.

The predominant trait of character, the outstanding characteristic of the pioneer fathers of the Missouri Synod, was an active, unfaltering, impelling faith. In the truest sense of the word they were heroes of faith. These men, who unceasingly preached and extolled faith, themselves moved and had their being in faith. By faith they left the country of their fathers and founded, in their adopted country, a Church built upon no other foundation than the pure Word of God. The *sola fide* of their constant profession was rooted in a deep, personal Christian faith imbedded in their hearts.

Again, our fathers possessed vision; and they had vision just because they had faith. Vision is that faculty of the mind which enables men to visualize future events, both good and evil, together with the required means of thwarting disaster and multiplying success. Our pioneer fathers had, to a remarkable degree, the gift of vision, particularly educational vision. They distinctly foresaw the tremendous possibilities involved in Christian education as a basic means by which to develop, promote, and safeguard the existence of the Church, founded upon the preaching of God's pure Word.

That they should have possessed this vision is, in a way, remarkable. Planted in the midst of the hill country of Perry

County, their colony was placed in a confined and unfavorable environment, and compared with the hugeness of their adopted country, their settlement was, so to speak, a tiny speck. Then, too, they were confronted by all the disadvantages that follow in the wake of poverty, disappointment, and all the manifold afflictions to which new colonies are subject. Had their faith been less sincere and strong, had they looked no farther than the fringe of woodland in which they lived, had they adapted themselves to their petty environment, they would ultimately have lost sight of the noble purpose for which they had left their homes and sought this country — the establishment of a Church in which they and their children might serve God in the spirit and faith of Luther. However, their faith and the vision which comes from faith saved them. Through the gloom of that wretched period of deep anxiety they kept in mind the divine promises attached to the faithful preaching of the Word; and though the prospects of preaching the Word to multitudes were small indeed, they nevertheless resolved faithfully to proclaim that Word, assured that the cause which they had espoused, the Savior in whom they trusted, the Gospel which they divulged, the Holy Spirit accompanying the Word, could not be defeated; and that the living Christ, sitting at the right hand of God, would not forsake, but bless and prosper His feeble, despised flock. Though they were contemned of men, betrayed by their leader, and sadly disappointed in the immediate hopes which their adopted country offered them, they nevertheless resolved to set out upon their glorious missionary enterprise. Accordingly, in spite of the prevailing misery, they erected a Christian college.

Why this college? Christian education, they realized, was the nursing mother of the sacred cause for which they stood. If the Word of God was to abide with them, it must needs be taught. The generation growing up in America was to be a generation nurtured with the food of God's Word, and reared in the admonition of the Lord. Accordingly, the college founded in Perry County was to be a true training-school, not only for the future teachers of the Church, but also for the future lay-members, both men and women, of their denomination. It is true, their college was not only to serve religious ends. The courses offered were comprehensive enough to satisfy the educational demands of the State; for the graduates of their college were to be true and loyal citizens, men and women of culture and refinement. Hence the course in that log-cabin college offered all essential subjects that

make for a liberal education, including in addition such branches as French, physics, linguistics, music, etc. Their children were not to be a race of ignorant hewers of wood or drawers of water, but well-informed, intelligent Americans. So into the classrooms of their *alma mater* our pioneer fathers poured the rich treasures of Europe's vast store of educational wealth. Food for the body was a lesser consideration; to give their children food for the mind was their most earnest desire. Verily, the men of Perry County, the founders of our Synod, were men of truest educational vision.

Nevertheless, it must be remembered that the foundation upon which Concordia College of Perry County was built, was the Word of God. The educated generation that was to be given, as a treasure of ineffable value, to the country which these pioneers had adopted, was to be a Christian people. Accordingly, the nobler purpose of that log-cabin school was Scriptural indoctrination. The men and women to be graduated from their college were to know, above all, the wisdom that maketh wise unto salvation. All other knowledge was to serve only as the *ancilla theologiae,* the handmaiden of sacred theology. The graduates of the Saxon village college were to know first of all the divine counsel of salvation, the good and gracious will of God, the Law and the Gospel; and they were to be able to apply the sacred precepts of divine truth to every circumstance looming up on the horizon of their earth-bound lives. Thus the Saxon pilgrims were determined to rear Christian men and women, rooted immovably in the fundamentals of the faith.

Again, that humble school of Perry County was to be the seminary, training future ministers and teachers of the Church. Ministers, why? Teachers, for what purpose? Here again we marvel at their educational vision. Did our fathers really think that the scattered preaching-stations of Perry County or the small band of believers in St. Louis would ultimately determine the boundaries of the Church which they had come to establish? This we can hardly assume. As they believed in the living Christ, so they believed that His eternal, conquering Gospel, which they proclaimed, would strain from victory to victory. Though a handful of men, they entered the Canaan of their choice with believing hearts, never doubting that the Word of God, the everlasting power of God unto salvation, would assuredly conquer the hearts of men. Indeed, not the confines of Perry County nor the city of St. Louis would witness the terminal of their onward march. They set their hearts to waft the message of spiritual conquest from the Atlantic

to the Pacific, from the ice-bound prairies of Canada to the malaria-stricken everglades of Florida.

Such was the faith and vision which these pious men possessed. True apostolic zeal was once more restored to the world. Luther, with his powerful conviction and zeal, lived anew in his countrymen who had sought our shores. And it was this faith in the victory of the Gospel, this vision of divine promises fulfilled, that induced our fathers to establish at so early a date their theological school. The men who were to preach the true Gospel were to be home-trained. Rationalistic Germany, which had deviated from the standards of Scripture-truth, could not supply the men to preach the Word in all its truth and purity; nor could our fathers look for help to the eviscerated synods of Lutheran name that feebly pulsated in portions of our country. Deluged under a tide of rationalism and syncretism, these Lutherans of America could never join hands in the work which our fathers intended to do. So they resolved to train their own preachers and missionaries and to rear them as efficient workers in the holy cause of Christ. It was with this end in view that their college was established in Perry County, as a school in which faithful apostles of Jesus Christ were to be equipped for their sacred mission.

And not preachers only, but also teachers; nor teachers only for secondary schools, but, above all, for primary schools. Here again we marvel at their vision. Our Lutheran synods in North America had failed in their work largely by disregarding the value of a thorough Christian education. It is true, they had established Sunday-schools, catechetical instruction, and occasionally also a more thorough and efficient instruction in the Word of God. The more excellent way of our fathers, however, was the establishment of a parochial school system, not as a sporadic issue, but as a vital, universal, fundamental synodical institution. In order to train the coming generation to faithful habits of lifelong service, our pioneer fathers realized that something more was demanded than mere haphazard instruction. There must be training, rearing, drilling, and that not only in imparting Christian fundamentals, but also in safely applying Christian principles to every experience of life. These were the basic ideals underlying the educational system established by the founders of our Synod.

Indeed, these Saxon immigrants were idealists in the noblest sense of the term. Their goals and opportunities, the methods and means of their realization, were all visioned in the golden glow of faith's optimism, hope's never-disillusioned expectations,

and the ardent sympathies of Christian charity. Centered in Christ, they were Christian indeed, in doctrine and faith, in character and life, and, above all, in the visualization of the divinely imposed duty of teaching to their children the "chief parts of Christian doctrine," in order that they might leave to posterity a pious nation reared in the truth of the Gospel. To-day our Synod stands as a worthy monument of their faith in Christ, their love for His Word, and their steadfast devotion to His kingdom's cause. Our colleges and parochial schools are the precious stones that sparkle in the crown of blessings, which, in His infinite mercy, the living Savior has put upon their zeal. What Synod is to-day it is, by the grace of God, largely as the result of their love for the Word. We are the enriched heirs of the holy toils of truly faithful, diligent, and wise builders of the sacred structure of our American Lutheran Church, for which we praise God to-day.

However, let us not forget that all their various endeavors would not have been effectual, had not every effort of tongue and pen, every lecture and sermon, been made to serve the cause of Christian education, in home and school, in church and college; had not our fathers been educators in the truest meaning of the word. Their work stands to-day because they were faithful teachers of the Gospel, because they reared their children in the nurture and admonition of the Lord. By teaching and preaching with unwearying zeal the blessed truths of the Bible, our fathers so successfully built the Lord's Kingdom of Grace in our midst. And it is only as we, in deep humility, realize the blessings of divine grace in the Word that God's gracious assistance will abide with us in the future. It is only if we love the Word, study the Word, and teach the Word that we may expect the Lord's blessings upon our work. This is the lesson which the occasion suggests and which our services of joy must impress. Unless we build by the Word of God, we shall build in vain. The sword and trowel are the Lord's; we cannot improve upon His means and methods.

THE THEOLOGICAL OBSERVER.

Ohio Synod. — The *Luth. Kirchenzeitung* (May 20) takes editorial notice of the Missouri Synod's Diamond Jubilee and says, amongst other things: "If ever there was a strictly conservative Lutheran body, it surely is the Missouri Synod. Nevertheless, this growth! Here is a historical fact that refutes all talk trying to persuade us that we must be liberal, accommodate ourselves to the

spirit of the time, etc., in order to win men and grow externally. The very opposite is seen in the Missouri Synod. Missouri has at all times been unyielding; it is so still. In this body the Scriptures and the Confessions have been, and still are, valued to their full import. There was no disposition to surrender any part of them. With this asset Missouri has been working in free America, abounding in sects and religious confusion, and now exhibits its enormous achievements. What so many regard as Missouri's weakness has in reality been its strength. This fact we might write down for our own remembrance. — It is a mark of the pastors and leaders of Missouri that they never — aye, never tire of discussing doctrine on the basis of Scripture and the Confessions. That is *one trait* in what may be called 'the spirit of Missouri.' We point to the great free conferences that were held between the Missourians and their opponents. In Detroit, for instance, there were not less than 700 pastors and professors, who for days discussed the doctrines of conversion and election. You could do that with Missouri — where has there been seen the like of it in modern times? So this entire doctrinal controversy. It was a mighty conflict in behalf of the doctrine — the doctrine alone. For two years a committee of the Synodical Conference, the Iowa, and the Ohio synods is laboring by means of colloquies to bring about doctrinal unity. Tired? No thought of it! So highly these people prize doctrine, so much time and labor they gladly devote to it. Again and again our representatives have testified that the Missourians and their associates were ready with their whole heart to search these doctrinal matters thoroughly. People who thus cling to doctrine and contend for its purity are of an entirely different nature than superficial unionists, who, in the critical moment, will declare five an even number. God will bless all who value His Word so highly. . . . That is part of the spirit that belongs together with true Lutheran conservatism and love for the Word of God and its pure doctrine. Many a miscue has been made in seventy-five years. It cannot be otherwise among men, even among the most seriously disposed and faithful. But gratitude toward God, who has granted this division of American Lutheranism so much glorious blessing, and through Missouri has communicated this blessing also to other parts of the Lutheran Church, will be the basic note of this festival celebration. May God keep Missouri, and us, and all Lutheran Christians faithful in the doctrine and confession of His Word, and grant us His blessing for our external growth and prosperity." The same issue reports that at Laagootee, Ind., a lodge-ridden town, a congregation has been organized, that has admitted no lodgemen to membership and proposes to keep lodgemen out. The congregation has purchased a church that will seat more than 200.

D.

Historical Inaccuracy in the Scriptures Not Founded on Fact. — In an article, "Is Liberalism Popular with the Laymen?" Hugh R. Munro says in *The King's Business:* "No sooner does the hostile critic call in question a single fact of the Biblical record than the archeologist's spade uncovers the needed evidence. It has been claimed

in comparatively recent years that there was no such nation as the Hittites, so frequently mentioned in Old Testament history, but to-day the British Museum maintains an extensive Hittite department devoted to the remains of that ancient civilization. It was said that the art of correspondence was unknown in the time of Solomon, so that the exchange of letters with Hiram of Tyre must be fictitious. It has been found, however, that not only was the art of correspondence well known during this era, but postmen were actually employed for the transmission of the same. As the era of the major and minor prophets is reached, the corroboration of historical details is still more marked, each new discovery bearing added witness to the historical exactness of the inspired record." Says the *Watchman-Examiner* in a recent issue: "Much is made of 'modern scholarship' — almost to the point of deification. 'Scholars' say 'so and so,' and it must be so, even if it is not so. The spade and recent research in Oriental lands have conclusively reversed many of the dogmatic positions of the 'scholarship' of twenty years ago." FRITZ.

Catholic Institutions. — The Catholic statistics, as given in the recently published *School Directory,* show 16 universities, 51 seminaries, 62 colleges for men and 52 for women, 1,552 high schools, 829 parish high schools, 113 religious seminaries, 309 novitiates and training-schools, and 6,551 elementary schools; and the pupils attending all of these number over two millions, with 54,265 instructors, mostly religious. — *America.*

Our Christian Nation. — Rev. Edwin Curtis, of Boston, "baptized" Mrs. Melbourne Porter's pet dog "Buster" according to Presbyterian rites! The presbytery voted to depose him; the congregation threatens to bring the case into court if he is not reinstated. (*Luth. Stand.,* March 18.) D.

In its Monday edition of February 13 the *New York Herald* reported the following sermon: "The modern liberal in religion cannot honestly use the Lord's Prayer. That was the opinion repeatedly expressed by Dr. Charles Francis Potter in a sermon on that topic before members of the West Side Unitarian Church yesterday. The three reasons upon which Dr. Potter based this concluding opinion were the liberal's belief in science, in democracy, and in personality. These preclude, he declared, an acceptance of the familiar passage of Scripture in its entirety. While some passages of the Lord's Prayer are 'helpful' and some 'wonderful,' Dr. Potter believed that the first two words were enough for any liberal. 'There is enough in those first two words,' he said, 'to think about through eternity. The point is the liberal does not need to have a set formula for prayer.' The liberal in theology Dr. Potter described in terms of a definition by Dean Fenn of Harvard Divinity School as 'one who admits no bonds save those which inhere in the constitution of the mind itself. He makes his final appeal to his innermost sense of duty and rationality.' He is 'a freeman of religion' who refuses to obey the mandate of any overlord and insists that every document, even those he makes, shall be subject to amendment. In answering the question, 'Can a Liberal Use the Lord's Prayer?' the subject of his discourse, Dr. Potter said:

'The liberal's belief in science prevents him from thinking of heaven as a place. It prevents him from asking for material blessings, whether of bread or rain. · It makes it utterly impossible for him to believe in a personal devil. Therefore in the Lord's Prayer he cannot say, "which art in heaven," "give us this day our daily bread," or "deliver us from the evil one."' The liberal's belief in democracy makes him hesitate to think of God as King, and consequently he is apt to leave off the doxology at the end of the prayer which Jesus never said. 'The modern liberal's belief in personality as the highest evidence of God makes him loath to attribute to God actions which a good earthly father would not be guilty of. The modern father knows that he would not lead his children deliberately into temptation, and he has no use for a God who would.' Science, said Dr. Potter, reveals more of the laws of God than manuscripts to the modern liberal. If during the next hundred years religion could be made democratic, such a step, he said, 'would be the greatest in the history of the race.' 'See what would happen,' he continued. 'In the first place, God would step off His throne. He would become not a monarch, but would get to work, and we all would have the great privilege of working with Him and helping Him to complete the world which He made not in seven [*sic*] days or in seven million years. He would become the great helper. Picture the pathos of the loving father who looks forward to the day when his sons can be his co-workers and then finds them thinking of him only as "dear old dad." Many people look upon God in just this light, as some one who doesn't count except when they are in trouble. Shall God be relegated to this position? No; the infancy of the race is past. Democracy is a great step forward when we dare to take it in religion.' Personality, the remaining third essential to the modern liberal, represents the 'very best' that can be said of man or woman. 'The greatest compliment to a man,' said Dr. Potter, 'is to call him a good person.' On the basis of these three beliefs, he declared, the 'freeman in religion' must take exception to portions of the Lord's Prayer."

A New York paper early in February printed the following: "'The zero hour of human degradation has been reached in the dance-halls,' writes John J. Birch, superintendent of the educational department of the New York Civic League in the *Reform Bulletin* out to-day. 'Dancing is one of the greatest menaces to the moral welfare of our country,' Mr. Birch declares. 'Corsetless dances and pajama parties seem to be especially flagrant in the Middle West, while in San Francisco war has been declared on jazz and cheek-to-cheek dancing. "Petting parties," shimmy, bunny hugs, and moonlight dances are favorites with young people. 'In New York,' he continues, 'the night life is becoming wilder and the cafés and "clubs" are open until the break of dawn. There are some dance-halls fallen so low that they have a side-room over which is a sign, "Check Your Corset Here." Old-timers of Broadway tell me of exhibition dances by nearly nude entertainers that outdo in suggestiveness anything ever before witnessed. The costumes often consist of a none too large *brassière,* or scanty bodice, held in place either by a small shoulder

strap, or a single layer of chiffon, and a loin cloth from which is hung a fringe consisting of beads. The vile character of the dance and the aftermath of vice that is usually associated with it indicate the tide catching its victims from every walk of life. Public sentiment has become fully aroused, and the hour seems right for a State-wide bill for the strict regulation of dance-halls. For this reason the New York Civic League is having a bill drafted, which will soon be introduced in our Legislature. If passed, it will suppress not only much of the wild night life of New York and other large cities with indecent dances, vile women, clinking glasses, and wholesale impurity, but will safeguard the young people of our State and remove one of the instruments of the devil for destroying morals and wrecking lives. Something must be done.' Dr. Birch concludes, appealing for funds with which to fight the moral battles of the league." D.

Religious Statistics. — The secular papers recently printed the following report, dated at Washington, February 12: Every day during the last five years an average of 2,173 persons joined the churches of America. During the same time an average of three congregations has been organized daily, and the average number joining the ministry has been four and one-half persons a day. These facts are brought to light by religious statistics for the United States compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. The figures show that the churches are steadily overcoming their war losses. The total church-membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a gain of more than a million members for the preceding twelve months. The various religious bodies report 233,104 congregations, headed by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the Government figures for 1916. While there has been much talk of a shortage of ministers, the increase in clergy has been approximately 50 per cent. more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially as church-members the Roman Catholics have 17,885,646. Roman Catholic figures represent estimated population, including all baptized persons. Protestant bodies count only communicants. The thirty bodies related to the Federal Council of Churches have 19,933,115 members. They have a total of 142,472 congregations, manned by 113,761 clergy. Their gain in membership over the preceding five years is 1,245,935. Their total constituency is 55,812,722, a gain of 3,448,618 over the 1916 census figures. The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of various churches, these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows: Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054;

Latter-day Saints (Mormons), 1,646,170. Of the Jewish figures 400,000 are estimated. The Jewish bodies have different methods of reporting, some counting only heads of families and others only heads of families who also are pew-holders. Vol. 22 of the *American Jewish Year-Book* estimates the Jewish population of the United States at 3,300,000. As the churches report their statistics as a whole, it is practically impossible to tell in what part of the country the great gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third, with a membership of 2,466,645 persons, and the Presbyterians are fourth, with 2,384,683 members. Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members, as compared with 1916 figures, their total membership of last year being 51,635, and the Methodist Protestant Church, which shows apparently a loss of 8,625 members for the five-year period. The Churches of God in North America, General Eldership, with a membership of 25,920, also show a decrease of 2,406 members. The Roman Catholics show a membership and adherents' gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests. The Methodist Episcopal Church, North, reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant communion. The Methodist Episcopal Church, South, shows a gain of 91,315 members for the preceding year, with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army, with a reported membership of 35,969, shows an increase of only sixty-five persons over five years ago. The combined Baptist bodies present a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist Convention, with a membership of 1,253,878, apparently has a gain of only 2,173, but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the Northern Baptist Convention, transferred their alignment to the Southern Baptist Convention, which now has 3,199,005 members. This was the largest gain made by any single communion. The National Baptists (colored) show an increase of 177,746. Fourteen other Baptist bodies have a loss of 7,687. The Latter-day Saints, or Mormons, as they are generally known, report a membership of 587,918, an increase of 113,000 over the 1916 census figures.

The last available figures regarding membership of the various denominations and their gains during the last five years are as follows: Congregational churches, 819,225 (gain, 27,951); Presby-

terians U. S. A., North, 1,722,361 (gain, 111,110); Presbyterians U. S. A., South, 397,058 (gain, 39,289); United Presbyterian Church of North America, 160,528 (gain, 198); Reformed Presbyterian Church in North America, General Synod, 2,400 (gain, 14); Society of Friends (Orthodox), 96,135 (gain, 3,756); Disciples of Christ, 1,210,023 (gain, 16,005); Evangelical Synod of North America, 274,860 (gain, 64,993); Evangelical Association, 160,000 (gain, 39,244); Seventh-day Baptists, 8,044 (gain, 64); Christian Church (American Christian Convention), 97,084 (gain, 21,653); United Lutheran Church (organized within five-year period from a group of Lutheran churches), 791,400; Primitive Methodists, 10,986 (gain, 1,633); Moravians (*Unitas Fratrum*), 31,767 (gain, 5,394); Reformed Episcopal Church, 13,022 (gain, 1,972); Reformed Church in America, 135,634 (gain, 9,295); Reformed Church in the United States, 331,369 (gain, 13,005); Christian Reformed Church, 43,902 (gain, 5,234); Church of the United Brethren in Christ, 364,229 (gain, 15,401); United Evangelical Church, 90,096 (gain, 322); National Baptist Convention (colored), 3,116,325 (gain, 177,746); African Methodist Episcopal Church (colored), 551,766 (gain, 3,411); African Methodist Episcopal Zion, 412,328 (gain, 155,159); Colored Methodist Episcopal Church in America, 245,749.

The membership of some of the better known smaller bodies is as follows: Social Brethren, 950; Society of Ethical Culture, 3,210; Spiritualists, 105,837; Theosophical Society, 62,180; Universalists, 58,566; Bahais, 2,884; Adventists (five bodies), 136,233; Armenian Church, 27,450; Church of the New Jerusalem (Swedenborgian, two bodies), 8,087; Friends (four bodies), 117,239; Volunteers of America, 10,200. D.

Great Britain. — The *St. Louis Post-Dispatch* (Sunday Magazine, February 19) gives an extensive account, on the basis of the documents that have passed, of the Major-Douglas controversy that is now distressing Christians at London. Rev. Major, Principal of Ripon Hall, Oxford, had denied the physical resurrection of the dead. ("What I have stated means that when a corpse is put into the grave, nothing ever comes out of it again, whereas the teaching of the Christian Church, at any rate in the early and Middle Ages, and in the case of the Roman Catholic Church at the present time, is that a body which is put into a grave comes out of it again at the resurrection as a body.") Rev. C. E. Douglas preferred charges of heresy against Major with the Bishop of Oxford, who, in reply, advised Douglas not to "make ourselves ridiculous." Douglas appealed to the Archbishop of Canterbury. Meanwhile Major has "refused to have any communication with" Douglas and glories that he has destroyed an old superstition. He is aided by friends, one of whom, C. Maurice White, complains that Douglas has called Gautama (the Hindu Buddha) "a heathen mystic." The Bishop of Oxford is still deliberating whether sufficient grounds exist for instituting a heresy trial, which would "involve everybody concerned in ruinous expense." Nice bishop! What does it cost British taxpayers to keep such a decorative fixture in their Established Church? Possibly they get him cheap; 35 cents would be an outrageous price for him. D.

France. — Our brethren in Alsace are contemplating the opening up of a mission in the city of Paris. Many of the young people from our Lutheran congregations in Alsace are going to Paris either for study or business, or to find employment, and these need to be looked after spiritually. D.

Norway. — *Kristeligt Dagblad* reported some time ago that O. Folden, F. W. Gulbranson, E. Hjelvik, Johan Prytz, H. E. Riddervold, and others had published in *Luthersk Kirketidende* a call for help to congregations in distress throughout Norway. The call stated that the authorities of the Norwegian State Church were unable to supply vacant parishes with pastors, or to give large pastorates, requiring the full time of several ministers, more than one pastor. In view of this state of affairs, the parties suggested that laymen who had not received a theological training should be admitted to the ministry in the Norwegian Church in order to relieve the distress. *Luthersk Vidnesbyrd,* for March, remarks that this suggestion, if carried out, must take cognizance of the qualifications for assuming the Christian ministry that are named in 1 Tim. 3, 2 and Titus 1, 9; also that the ministerial office, according to 1 Cor. 14, 34 and 1 Tim. 2, 12, cannot be conferred on a woman. — C. Moe writes in *Kr. Dagbl.,* and is quoted in *Lutheraneren* for March 15, to the effect that Rome has started a vigorous campaign in the Scandinavian countries, to bring them back under Pope rule. It looks as if Rome's recent successes in the Protestant parts of Central Europe are going to be repeated in Northern Europe. That hoary imperialism, fostered for ages at the Vatican, — an inheritance of the Caesars and a new edition of the *orbis terrarum Romanus,* — is ever dreaming its pet dream and seeing its favorite vision of a papal world. Renegade Protestantism has paved the way for Rome's return to its former haunts. "Lutheran" theologians have put the two idols of Roman theology, Aristotle and Pelagius, whom Luther had cast out, back into the universities and churches. Rome finds the house from which it was driven 400 years ago swept and garnished for its reception. When it has become reestablished in Lutheran countries, the last state will be worse than the first. D.

Finland. — *Kristeligt Dagblad* reports: "On the 12th of January there came from the Church Diet in Viborg an important report regarding the attitude of church people to the present relation between State and Church. It was reported that for the present there is no reason for seeking a complete separation of Church from the State, but church people would favor a gradual severance of the relation on condition, namely, that the Church be given its own organ for taking up all the tasks which the State intends to surrender, and that the Church retain its property undiminished. Regarding religious instruction, the report says that for the children of the Evangelical Lutheran Church the church people are opposed to the introduction of a so-called moral instruction which is not based upon Christianity." It will remain to be seen whether this gradual severance of the connection between State and Church in Finland can be carried out without detriment to Christian consciences.

The Swedish churches of Finland, of which there are quite a number, Finland having formerly been under Swedish rule, were visited by Gustave A. G. Carlsson during Easter week. In a letter to the editor of *Augustana* he writes that he found the churches well attended, but that it looks as if the Swedish language were going to be suppressed in Finland, and soon no Swedish minister would be able to hold or secure a pastorate in that country, unless he were able to minister in the Finnish language. There is a Christian People's High School at Nykarleby, of which the writer hopes that when Church and State are separated in Finland, this school will become for Finland what Augustana College at Rock Island, Ill., is for the Swedes in America. "As regards church affairs, it is a pleasure that in these parts the services are well attended. As yet the people here are not so modern as to be able to live without the church. One thing which I considered almost unchristian is the shameless propaganda which the sects are carrying on among the Lutheran people here. We think it is going pretty far when a sectarian minister tells our Lutheran people here that they are going to hell if they follow their Lutheran minister. And still more shameful it is that American churches support these sectarian preachers for the purpose of watching and tearing asunder Lutheranism in these difficult times." The writer thinks that this intolerable state of affair ought to be brought to the notice of the Federation of Churches of Christ in America. If the Federation does not know it yet, this should certainly be done. Perhaps the Lutherans in the Federation might do the informing.

D.

Sweden. — In *Augustana* (May 18) M. LeVandre, in an account of his journey to Sweden and other countries, describes his impressions of the Swedish State Church. In some places he found the churches well attended; the dome at Lund was so crowded that he could be accommodated only with an improvised seat in the aisle. The attendance at Stockholm was less than he had expected, contrary to the prevailing notion that Stockholm is a churchgoing community. In the large Kristina Church at Falun the small attendance, spite of the good sermon of Pastor Wenner, had a depressing effect on him, but at a pastoral conference he was told that on the Sunday following the church was crowded. In the Kronoberg District it seemed as if all the people attended church, etc. Though there are infidel currents in modern Swedish thought, the Church is still deeply rooted in the affection of the people. The press of Sweden is assuming a more intelligent attitude towards religion and the Church than formerly, but there are also perverse writers who claim that Christianity is an obstacle to progress. Voices are raised to this effect occasionally in the Swedish Diet (*Riksdag*), where motions are made aiming at the separation of the Church from the State. "Notwithstanding these motions, however, I am loath to believe, as my good and esteemed brother, Dr. Haegglund, says in *Teologisk Tidskrift*, that 'the separation between State and Church is at our door.' The Archbishop (Dr. Soederblom) does not believe it either. Of course, if the State should become a hindrance to the Church in discharg-

ing its missions, even the Archbishop declared himself in favor of separation. The socialist government with Vaerner Ryden as 'ecklesiastikminister' a few years since did, indeed, a sad thing, when it autocratically abolished the Catechism and limited the time for Christian instruction in the public schools." Though this bold attempt may have been directed merely at the stupid cramming of the Catechism, it opened the people's eyes to an impending danger, and the stirring appeals recently made by Provost L. M. Engstroem in Bolstad to the king, cannot pass unnoticed. The matter will surely come up again in the Diet. Moreover, a change of the present administration is merely a question of time. In the place of the Catechism several good books of instruction have been published. Some of them even make the Five Chief Parts of the Catechism their basis. They tell the children something also about the church-year, the divine service, the history of the Church, and church-books. A book of instruction based on the Sermon on the Mount is also favored by the government, but it will hardly prove satisfactory. The Swedish Church will still have to provide a children's book of instruction in the Christian doctrine. A plebiscite is being urged on the measures of Minister Ryden. "If a plebiscite is decided upon regarding the question of the separation of the Church from the State, as happened in Norway some time ago, I believe that the result will be the same in this as in the former instance. Ninety per cent. of the people voted for retaining the state church. In Sweden the majority would not be as great, because the so-called 'free religions,' of which Sweden has a great number, would surely be blind enough to vote for separation, but the majority for retaining the state church would be quite large even in Sweden. When the Catholic bishop Bitter some time ago attacked the Protestant spirit in the instruction at the schools, one could see that the entire press was united in declining the Romish view-point, and vigorously set up not only a strong opposition to this attack on the ground of culture, but even arrived at a high estimation of the evangelical religion as compared with the Catholic." Influential Swedes advocate the union of the Church with the State for the Christian upbringing of the people by the influence which the Church will exert on legislation in a Christian spirit and by imparting Christian instruction. This position is taken with a full knowledge of the religious condition in countries that have adopted a different system, such as America, Holland, Scotland, Switzerland, and others. The fact is pointed out that in these countries a large number of children grow up without any Christian knowledge. "That is the reason," said the Swedish *Kyrkotidning* some time ago, "why we must now emphatically turn against the question of the separation of the Church from the State, because that would leave 60 per cent. of our people without Christian education and render education worse for the remainder. That this would be the case is clearly shown by America. . . . It is being asked why it is that Rome is now going forward with such powerful strides, that in Reformed Holland and in America with its many shades of religion rationalism, sectarianism, and Puritanism are holding orgies." The financial waste caused by the estab-

lishment of free churches, and the consequent spiritual (?) retardation, are considered in this connection. It is also pointed out that by far not all who are found in free church organizations are true Christians, notwithstanding their much-lauded "congregational principle of the New Testament." "The free church is not even desired in Finland, and if it should ever be adopted there, an attempt will be made by all means to retain the Church as a 'rikskyrka' (a church of the commonwealth). That is the state of affairs, too, in Germany. We all act and speak without reflection if, following the American mode of thought, we speak with contempt of the state church, and say: It were well if the Church were separate from the State. We do not know what we are saying when we speak thus. The day is coming when all churches will be separated from the state, for that has been foretold in God's Word. But we must bear in mind that this also belongs to the preparatory events preceding the antichrist, *viz.*, the great apostasy, Christianity's loss of strength and dissolution, not its strengthening. The church state, the state church, the free church, apostasy, antichrist—that is the sequence of events. We have nothing to boast of, but must seek our own salvation with fear and trembling." Unless it has escaped our notice, this curious view is published without comment in *Augustana,* a free-church organ in our country for Swedish free-church people. We wonder how its readers will like it. To us the account is valuable solely because it truly reflects current European sentiment on the subjects of state church and free church. The ruling parties in Europe do not want the free church and resort to some desperate exegesis and argument in order to justify their opposition to the free church and their defense of the state church, the people's church, the community church, or whatever else the thing may be called. Even the revolution that has swept over parts of Europe has not taught inveterate state-church men a lesson, and a still severer jolt may be necessary to open their eyes. The strangest infatuation is that the aggression of Rome can be successfully checked only by the state church, while the very opposite is true: the state church is preparing the way for Rome; for state-church rule, as it has existed in Europe for several centuries, is only another form of Pope rule. We shall not be surprised at all if in the end the advocates of the state church will turn papists rather than free-church men. The state church leaven is working also in America. There was no time in the history of our Republic when the principle of the separation of Church and State was less secure than the present. *Videant consules,* etc., we must say to our statesmen, and to our free-church Christians we must say: Pray more fervently for the preservation of your liberties! D.

Russia. — One of the most illustrious pages of the modern history of the Lutheran Church has been written in the land that is now overrun with Bolshevism. A number of Lutheran pastors, faithful to God's Word and Luther's doctrine, have laid down their lives. Just prior to the moment when the fiercest persecution broke out against the Lutherans, the general superintendent of the Evangelical Lutheran Church at Moscow sent out a most touching letter to the

pastors in his district. In view of the fact that he himself had to pay the penalty of sticking to his post with his life, the following remarks of his letter are especially significant: "To you, my dear ministerial brethren, do I turn with the plea in the name of our Redeemer and Lord, that you do not abandon your flocks, but that you hold fast the trust committed to your care. Truly for many it will be a heavy cross and sacrifice; but, my dear brethren, do we not serve a Master whose right it is to ask of us our utmost sacrifice, One who has sacrificed Himself for us? The fathers in the faith of the ancient Church, in times of persecution, took no thought of their life and security, and in our day the Lutheran Church of Russia has won for itself a long list of noble martyrs who sealed their spiritual ministries with their blood. Shall we prove ourselves unworthy of them? We are called to quicken life, to preserve life, in a world that bears the seal of death on its brow. Though our congregations become small and weak, that is no reason why we should forsake them. On the contrary, it is the very best reason why we should stand by them. Yes, more; do not only have concern for your own congregation, but minister to the needs of the unshepherded neighboring flocks. The Consistorium is no longer in a position to supply the many vacant parishes. Come to the rescue wherever the needs cry loudest. The joy and gratitude of the forsaken congregations are a rich reward for any sacrifices you may be called upon to make. I myself have been thus rewarded. Therefore I call to you: Forward with joy! Join with me in this work of sacrificial love." — In its issue for March 9 the *Lutheran* points out to the lukewarm American Lutheran churches who did not respond to the appeal for help for their Lutheran brethren in Russia that the same influences which are bent upon extirpating the Lutheran Church in Russia, namely, the Roman Catholic and the Reformed churches, will later on turn their attention with a similar aim to Lutherans in other parts of the world. "To let the Lutheran Church die in Europe is to have a dying Lutheran Church in America." And such a church in America will not be able to withstand the onslaughts of the aforementioned enemies. D.

Poland. — *Freie Presse* of Lodz (January 22) reports that Congressional Poland, which adopted religious liberty as a principle and then proceeded to administer church affairs by Roman Catholics, now proposes to deal with nationalistic differences among its citizens (Poles *vs.* Germans) and religious differences (Catholics *vs.* Protestants) according to the methods of the former Czarist government. *Nowy Dziennik* of Cracow speaks of putting religion under police control. "Evangelical Lutherans" like Pastor Michelis are opposing the formation of a Lutheran Free Church, independent of the state, and are warning against the "prophets" of Lodz, who are advocating such an organization (*Der Volksfreund,* December 18). — In *Der Friedensbote* (January 15 and 22) the struggle of the Evangelical Lutherans in Soviet Ukraina, from the Zbruez River to the Black Sea, to free themselves from the domination of antichristian forces — mostly Jews — is described. The congregations seem to have achieved local successes, but lack organization. D.

BOOK REVIEW.

George H. Doran Co., New York: —

The Gift of Tongues. *Rev. Alexander Mackie.* 275 pages, 5½×8. $2.00 net.

The gift of speaking in tongues has again become subject of theological thought through the claims which are made by the various branches of the Pentecostal sect which emphasizes equally the gift of divine healing and the speaking in tongues. A work which discusses the historical aspects of this movement will, therefore, be gratefully received, and such a book we have in Mackie's volume. The author is minister of a Presbyterian church in Sharon Hill, Pa. Every page of his volume testifies to the thoroughness of his research into this "pathological aspect of Christianity," as the gift is pronounced in the subtitle. Rev. Mackie treats the gift of tongues in the Apostolic Church, quotes from patristic and medieval literature, then discusses the reappearance of the gift in connection with the Great Revival and with spiritism. A separate chapter is devoted to the tragic and horrible story of Devils of Loudun. Some little suspected details of Camisard teaching and practise are next brought to light. Chapters 5 to 7 treat the Shakers, the Irvingites, and the Mormons under the same pathological aspect, and these are the best chapters in the book. Physiological, psychological, and ethical view-points are treated from page 250 on.

That speaking in tongues is, in the cases under discussion, undoubtedly an example of diseased religiosity cannot be doubted. These possessors of the gift have either been insane (possessed ?) or criminal perverts, or both, generally both. "The most obvious moral dereliction which we face among the tongues people is the variation from generally accepted modern standards of sexual ethics." (p. 267.) "The fruits of the tongues movement are ignorance, selfishness, conceit, dishonesty, fornication, adultery, unnatural vices, and blasphemy. If these be the works of the Spirit, then we know not what or who the Spirit is, or what or who God is." (p. 261.)

The vogue which the tongues have had in various ages is accounted for thus: "The bringing in of the kingdom of God through patient toil is not an undertaking which commends itself to many minds. Cataclysmic religion is far more interesting. Voices, visions, and miracles are a much more simple and attractive method of solving the problems of life than is to be found along the bare and sometimes unattractive path of duty. When men, thus eager for the presence of the supernatural and anxious to see some new signs of the presence of the Spirit of God in life, find a religious and pious man uttering incoherent sounds, it is obviously possible to interpret such sounds as 'unknown tongues,' and to welcome the phenomenon as the gift of tongues." (p. 257 f.)

While one can agree with the author in his ethical valuation of the cult and in his physical and psychological explanation of the gift as practised in our day, Rev. Mackie has really supplied no explanation that satisfies. Only one interpretation of this phenomenon is possible on Rev. Mackie's own showing, and that is mental and bodily obsession. The author, unfortunately, does not seem to accept the "popular idea of the cunning and wisdom of Satan," yet the constant recurrence of certain marks of demonism

cannot be denied. When the gift reappeared, there was ever the same "torrent of words," the same "short, broken sentences"; more significantly still, "unmeaning sounds and words as the result of an inner inexplicable compulsion." (p. 254.) One of the Irvingites says: "The things I was made to utter flashed in upon my mind without forethought, without expectation, and without any plan or arrangement, — all was the work of the moment, and I was as *the passive instrument of the power which used me.*" (p. 176.) When utterance broke from him, instead of articulate words, nothing but muttering followed, "and with this an expression of countenance most revolting." (p. 180.) Irving himself describes the tongues as follows: "The whole utterance, from the beginning to the ending of it, is with power, and strength, and fulness, and sometimes rapidity of voice altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind, *quite supernatural.*" (p. 192.) Examples are given of loss of speech extending over several weeks. (p. 115.) There are usually convulsive seizures. "A man arose in meeting to speak and was seized with a kind of paroxysm that drew his face and limbs in a violent and unnatural manner, which made him appear to be in pain, and he gave utterance to strange sounds, which were incomprehensible to his audience." (p. 218.) Again: "Sometimes their faces, bodies, and limbs were violently distorted and convulsed, until they fell prostrate on the ground." (p. 222.) The reviewer did not trust his eyes when in view of all this he read Mackie's own judgment: "The mental state here is doubtless analogous to what St. Paul was thinking about when he spoke of 'whether in the body or out of the body'" (p. 263)!

And this reveals the weakest point in our volume. The author completely fails to distinguish between the genuine glossic gift of the first age of Christianity as it appeared at Pentecost and in connection with the conversion of Cornelius and later at Ephesus and at Corinth, on the one hand, and the phenomena above described, on the other. The tongues at Pentecost he holds to be very probably a textual interpolation, which is polite language for fiction or myth. All other examples in the New Testament he accounts for on the basis of "a disorderly ecstasy," and he does not hesitate to apply the term to the phenomenon at Pentecost if it is historical. (p. 24.) Naturally his discussion of the New Testament references is most unsatisfactory.

Another distinct lack is the omission of any reference to the present-day tongues people. A study of American and German Pentecostalism would have demonstrated that these most recent phenomena fall under the author's summary: "The appearance of the tongues may be traced first to disease, second to an eager expectancy of the supernatural, and in the third place to vanity and the desire for spiritual distinction." (p. 258.) But all reference to the recent reappearance of the gift is lacking.

The strength of the book is found in the chapters treating the Shakers and the tragic story of Edward Irving. To these appearances of the gift of tongues and to the practises of Joseph Smith the concluding sentence of Rev. Mackie's book certainly applies: "Christendom has waited long and patiently to see whether this thing — this gift of tongues — is of God. It is of sickness, of poverty, of fatigue, of disease, of crime. It is not of God."

GRAEBNER.

George H. Doran Company, New York: —

That the Ministry Be Not Blamed. Lectures to Divinity Students in Aberdeen, Edinburgh, and Glasgow in the Spring of 1921. The *Rev. John A. Hutton, D. D.* 202 pp., 7½×5. $1.50, net.

This book, by its title and by its opening lecture, promises to make profitable reading, but in the end it is utterly disappointing. It appears at first that the author intends to give some good advice to divinity students on the homiletical make-up of a sermon from the view-point of an experienced preacher; but he says little along this line. Then it seems that the author desires to point out what is wrong with the preaching of our day as far as the sermon-matter is concerned. But after the reader has labored hard with the author to detect this, the result is very unsatisfactory. Dr. Hutton says: "But take any great doctrine of the Christian faith. Take the doctrine of 'forgiveness.' For a long time now, doing what we honestly supposed was our very business, we have been declaring the love of God towards man in the forgiveness of sins. But we have allowed ourselves to be misunderstood as meaning that forgiveness is absolutely free and unconditional. We have taken deep words of Scripture out of their context and have announced to the world the reckless compassion of God. Of course, we understand what we mean; and we have in our minds the qualifying facts and principles, and that outcome of personal consecration without which surely God's forgiveness is not ratified in any human soul. But those who hear us casually or those who hear the rumor of these things from the pavement simply take what they want and leave the rest. 'God forgives our sins: good! Why, that may mean that God does not think so seriously about our sins! In fact, it may mean that there is nothing in sin; that "a man is a man" — meaning, as one always does when one says that, that he is not.' And so our very announcement of the love of God in this matter of the forgiveness of sin has had the effect over whole tracts of human society of removing from men's minds their own instinctive uneasiness on moral matters." (pp. 54—57.)

Does Dr. Hutton mean to say that the preaching of to-day keeps man secure in his sins, because by the Law it fails to arouse in man a sense of his utter sinfulness and the utter condemnation which rests upon him before it comforts him with the Gospel, telling him that salvation has been procured for all by Jesus, that God desires by His grace to save all, and that by simple faith we receive forgiveness of sin and salvation? Does he mean that the preaching of to-day does not emphasize Christ's words to Nicodemus: "Ye must be born again"? If this is what he means, he is right, for much of the preaching of our day fails in this respect and does not serve the purpose of the Christian pulpit. Much of the preaching of our day does not call for a change of heart, but lets man believe that he can by his own righteousness enter into the kingdom of God. God is spoken of as a loving Father, who simply overlooks the imperfections of man and in this way forgives his sins. Such preaching leaves out God's holiness, His threat of punishment, and the necessity of a reconciliation through Christ.

If this is what Dr. Hutton means to say, we are sorry that in his lectures to divinity students he has utterly failed in clearly presenting such a vital matter. What he says creates the false impression that the Gospel,

after all, is not the sweet and comforting message that it has been proclaimed to be.

Dr. Hutton's trouble seems to be that he does not clearly distinguish between the Law and the Gospel, does not rightly divide the Word of Truth.

Although in his lectures the author really "misses multitudes of things" which he might profitably have said in speaking to theological students, he does say some things that are really good. For instance: "I remember, when I was about to leave my church in a Perthshire village to go to Edinburgh, I had a letter from a friend, a man of outstanding ability in philosophy — of which subject indeed he became a professor and an examiner for the London degree — and a very good man. The only reason he could urge on me why I should not go to a city, and especially to a city like Edinburgh, was that the danger besetting a city minister was laziness. I thought for a moment that he was making an epigram. But what he said he meant most seriously; and what he said is true. He knew, of course, that in any case I should be busy, jumping on cars and off, going to this annual meeting and to that quarterly committee, leaving my desk to hear some noted lion who was advertised to roar in the neighborhood, that is to say, to speak or preach at a certain place and hour. And he was afraid that I should succumb to the atmosphere of steady and obscure deterioration. Of course, I know that committees must meet, and cars must run, and lions will roar; but I am here to speak on preaching, and, certainly for the first fifteen or twenty years of his ministry, a man, if he will engage in all this here-and-thereness, must do so with fear and trembling. It may be that many of us should retire from our stated ministries earlier than is the custom and devote ourselves to these episcopal functions. For the fact is that men who so devote themselves have already in spirit retired from the ministry of preaching." (pp. 167. 168.)

Taken all in all, the wisdom of Charles Lamb's confession, which the author quotes, will apply also to his own book: "When a new book is published, I read an old one." (p. 153.) FRITZ.

The Abingdon Press, New York: —

The Story of the American Hymn. *Edward S. Linde.* 429 pages, 5½×9. $3.50 net.

While a portly volume, this *Story of the American Hymn* lays no claim to completeness, but merely constitutes an attempt, in a series of connected pictures, to give a general view of the American hymn in the various stages of its development. It goes back to the beginning, to the *Bay Psalm-Book* and its progenitor, then takes up the American hymn, treating the authors and their works individually, and following the chronological order. The biographical sketches are necessarily brief, only so much being presented of each author's life as is necessary in order to provide a suitable background for the study of his hymns.

Most of the authors sketched in these chapters have little claim to fame even from the standpoint of hymnology, and throughout his work the writer has not kept in view the distinction between hymn and sacred song or religious poetry. A proper definition of hymn would certainly exclude such poems as Whittier's "O Brother Man!" Mrs. Stowe's "Whence Winds are Raging," and Bryant's "Deem Not that Thou Art Blessed Alone."

The book is strongest in the chapters which are devoted to the pioneer efforts in hymn-writing. Concerning the famous *Bay Psalm-Book* the author says: —

"In 1698 the ninth edition appeared, containing fourteen tunes, such as 'Oxford,' 'Litchfield,' 'Low Dutch,' 'York,' and 'Windsor.' As we should expect, it was a crude piece of work, with many errors. The tunes were printed in two parts, the bass and treble, and the music was without bars except to divide the lines. Under each note was placed the initial of a syllable denoting the tone to be applied when singing by note, and careful directions were given for the setting of the tune so that it could be carried through 'without Squeaking above or Grumbling below.'" (p. 25.)

The rendering of the 137th Psalm is a fair example of the *Bay Psalm-Book* type of religious poetry: —

1. The rivers on of Babilon
there when wee did sit downe:
yea, even then wee mourned, when
wee remembred Sion.
2. Our Harps wee did hang it amid,
upon the willow tree.
3. Because there they that us away
led in captivitee,
Requir'd of us a song, & thus
askt mirth: us waste who laid,
sing us among a Sions song,
unto us then they said.
4. The lords song sing can wee? being
5. in strangers land. Then let
loose her skill my right hand, if I
Ierusalem forget.
6. Let cleave my tongue my pallate on,
if minde thee doe not I:
if chiefe joyes or'e I prize not more
Ierusalem, my joy.

"Of the piety of the Puritan translators," says Linde, "there can be no question. They were likewise men of education — Cambridge graduates. But poets they were not. Moreover, the very purpose in view was to produce a version which should follow as closely as possible the Hebrew original." The Lutheran reader will understand that this principle was the outgrowth of the Calvinistic attitude in the matter of adiaphora, everything that is not distinctly commanded in Scripture being viewed as forbidden. Hence the first Reformed hymn-books were limited absolutely to Biblical poetry done into English rhyme.

The year 1707 gave to the world the famous little book, *Hymns and Spiritual Songs*, by Isaac Watts. The influence of this small book on Protestant worship in England and America for 150 years can hardly be overstated. However, some of the songs of Watts's book were political in flavor, and when America cut away from the British rule, these psalms jarred the sensibilities of good Americans. It became necessary to revise the book, and the story of these revisions is told in the chapter on "The Accommodated Psalm-Books." To Timothy Dwight was committed the delicate task of revising the psalm-book of Isaac Watts.

"He showed his skill in 'accommodating' the English version to American conditions. Thus, in paraphrasing the 18th Psalm, Watts wrote, with the British Red Coats in mind: —

"'Tis by thine Aid our Troops prevail,
And break united Powers,
Or burn their boasted Fleets, or scale
The proudest of their Towers.

How have we chas'd them thro' the Fields
And trod them to the Ground,
While thy Salvation was our Shield,
But they no shelter found.

"This would never do for America. And so, with an eye to Bunker Hill and Saratoga and Yorktown, and thinking of Washington, the mighty chieftain, Dwight wrote as follows: —

"When, fir'd to rage, against our nation rose
Chiefs of proud name, and bands of haughty foes,
He train'd our hosts to fight, with arms array'd
With health invigor'd, and with bounty fed,
Gave us his chosen chief our sons to guide,
Heard every prayer, and every want supplied.
He gave their armies captive to our hands,
Or sent them frustrate to their native lands.

"This certainly has a patriotic ring about it that ought to have satisfied the most ardent soul, though it strikes us as somewhat odd that such Psalm versions should have been used as a regular part of divine worship."

In Watts the 75th Psalm is "applied to the glorious Revolution of King William, or the happy accession of King George to the throne." Dwight wrote an entirely new version and called it "A Psalm for a General Election." It would suit our own times admirably. Here are some of the lines:

While from Thy hand our rulers take their power,
Give them Thy greatness humbly to adore.
May they
Defend the poor, debasing bribes disdain,
Avenge bold wrongs, nor wield the sword in vain, etc.

Of the rest of the book chapter four (Hymns on Death and Perdition), chapter seven (Some Early Hymn-Books), and chapter sixteen (Ray Palmer), are particularly meritorious. GRAEBNER.

The Abingdon Press, Cincinnati: —

A Handful of Stars. Texts that have Moved Great Minds. *F. W. Boreham.* 261 pages, 5×7½. $1.75.

We said, Another book of Boreham's — ! and laid it away. We took it up casually one evening and read it through. All the marvels of the author's style, its full grace and charm, are here once more present. In contents *A Handful of Stars* is a companion volume of *Everlastings*, reviewed in these pages. Twenty-two texts are treated, which were factors in the life of as many individuals, partly historical, partly characters of fiction. Not everything in the volume pleases us, but these defects are atoned for by the beauty of "Henry Martyn's Text," "Everybody's Text," and other chapters of equal excellence. GRAEBNER.

Fleming H. Revell Company, Chicago: —

Roman Catholicism Analyzed. A Dispassionate Examination of Romish Claims. *J. A. Phillips*, missionary of the Methodist Episcopal Church (South) in Mexico. Introduction by *William Burt*, one of the bishops of the Methodist Episcopal Church (North). 310 pages.

In this book Roman Catholicism, with its claims and doctrines, is critically analyzed under the following headings: "General Statement; As

a Teacher; Rome's Idol Worship; The Roman Catholic System of Government; Fruits of the Roman Catholic System; The Religion of the Spirit." The writer does not approach these subjects in the spirit of Dr. Martin Luther, but rather in that of Zwingli and Calvin. The fundamental error of Rome he does not see in her pagan doctrine of salvation by good works and the denial of salvation by grace through faith in Christ alone. While this error is mentioned, it is not given that prominence which a proper analysis and refutation of Romish errors should have. All the pernicious doctrines and practises of Rome have their origin in the denial of *sola Scriptura, sola gratia, sola fide.* However, while the writer does not realize and consequently does not stress this, the reader will find in this book much material that is helpful in exposing Rome's system of heresies. Of Roman Catholic unity the author says: "Roman Catholic unity, after all, means: that some believe about what the church believes; that the masses simply say they believe; some remain in the church because they are unwilling to leave it on account of their dread of persecution; some are excommunicated for heresy in order to keep the church pure as a Roman Catholic institution; some voluntarily leave this communion in order to be consistent." (p. 21.) On unity of government the author writes: "This does not mean that Rome always practises the same things, either with regard to her own straying members or with reference to those who have never been catholicized. She once practised, tortured, and visited the death penalty on heretics who could not be persuaded to give up their convictions. Some Roman apologists of Rome contend nowadays that Rome would not do that if she could. If she is one in government, she would have to practise the same measures which were in vogue for hundreds of years, if circumstances require it." (p. 22.) Regarding the infallibility of the Pope he writes: "Pope Liberius, in 358, subscribed an Arian creed for the purpose of regaining his episcopate, and condemned Athanasius, the father of orthodoxy." (p. 46.) Again: "In a Pelagian controversy Pope Zosimus at first endorsed the orthodoxy of Pelagius and Celestius, whom his predecessor, Innocent I, had condemned; but he yielded afterwards to the firm protest of St. Augustine and the African bishops." (p. 47.) Again: "Contradictory opinions were taught by different Popes on the Sacraments, on the immaculate conception of the Virgin Mary, on matrimony, and on the subject of the temporal power of the Church." (p. 48.) The author's argumentation against transubstantiation is typically Zwinglian, and the entire chapter "A Religion of the Spirit" — no doubt, the most disappointing part of the book — is fraught with Arminian errors. In the atmosphere of that spirit at least the Lutheran Christian does not feel at home. This is true also of the "Conclusion," in which the author summarizes his personal views on religion. Of special value is the comprehensive appendix, consisting of documents on Romish creeds, and of comments showing the practical results of the pernicious tendency of Rome's antichristian errors. A very valuable bibliography is appended, and a comprehensive index facilitates the study of the book. Arminianism no less than Romanism has strayed away from the central doctrine of Scripture — the justification of a sinner by grace through faith in Christ Jesus. It is probably for this reason that the arguments advanced in the book carry so little conviction. It is a weak arm that hurls the darts.

MUELLER.

Fleming H. Revell Co., Chicago: —

The Modern Theory of the Bible. *Samuel A. Steel, D. D.* 146 pages, 5×7½.

This defense of the Bible is excellent in spirit and intention, and contains some exceedingly readable portions, but its treatment especially of the evolutionary hypothesis (chapter 2) is far from satisfactory, and there are elsewhere serious departures from fact. Evidently the writer has not caught the central idea of evolution, otherwise he could not say that "design or purpose is the basic principle of evolution" (p. 86), — its basic principle being precisely the reverse, to destroy the notion of "purpose" as a factor in scientific thought. On the same page he speaks of the "evolution" of the oak from the acorn, which is quite intolerable. Discussing the order of creation acts in Genesis, he declares that this order is "exactly the teaching of science," — when, in reality *science* says nothing at all about origins. The position of the author is that of a theistic evolutionist, which is, by its necessary implications, a contradiction in terms. While we do not agree with the author's classification of Sir Oliver Lodge as "a scientist who is also a Christian," the estimate of contemporaries is generally correct, as when Prof. Harry E. Fosdick is listed with Lyman Abbott and Roger W. Babson as an outstanding liberal. The author holds to the inspiration of both the Old and the New Testament. His last chapter is a very pointed polemic against J. A. Rice's characterization (in *The Old Testament in the Light of To-day*) that from Moses to Samuel the prophets of Israel were "little more than whirling dervishes."

GRAEBNER.

The Methodist Book Concern: —

Modernism and the Christian Faith. *John Albert Faulkner.* 306 pages, 5½×8½.

Professor Faulkner, who holds the chair of Church History in Drew Theological Seminary, and who has contributed to the literature of Church History several notable works treating the history of the early Church, in this volume takes up a number of fundamentals of Christian belief and subjects the reconstruction of these beliefs by modern rationalism to a searching analysis. He treats in successive chapters the problems of Authority, Inspiration, Miracle, the Person and Work of Christ, the Atonement, Paul's Relation to Christ, the Trinity, Ritschlianism, and Eternal Punishment. Each of his chapters begins with an outline history of the conflict that has developed around these topics, then brings out analogies from earlier periods of Church History. One may say that in each case the author, after some oscillating, decides in favor of an attitude at least friendly to orthodox thought, if not identical with it. The weaknesses which Professor Faulkner's treatment of the Atonement, of Ritschlianism, and of Eternal Punishment contain are not surprising after the reader has noted the inconsistencies in his earlier chapters concerning Authority and Inspiration. He treats the Scriptures throughout as authoritative and divinely given, yet can say (p. 21) that while the Bible is "specially divine," yet there are "mistakes and errors in its vast evolution." Elsewhere there are concessions, perfectly gratuitous, it would seem, since there is neither warrant nor necessity for them in the author's own argument.

GRAEBNER.

Richard G. Badger, Boston: —

Whence Came the Universe? *L. Franklin Gruber, D. D., LL. D.* 316 pp., 5×7¾.

A reissue of Dr. Gruber's *Creation Ex Nihilo*, the notable contribution to apologetics which was reviewed in the THEOLOGICAL MONTHLY 1921, page 95. GRAEBNER.

Verlag von H. G. Wallmann, Leipzig: —

Lutherisches Missionsjahrbuch fuer das Jahr 1922. Herausgegeben von der Missionskonferenz in Sachsen. 90 pages. 50 cts.

This is a year-book on foreign missions. It contains a number of articles on mission-work, statistical tables, dates of anniversaries, and a list of officers of mission-societies. In an article, "The Foreign Missions of the Lutheran Churches of America," by Pastor R. Bielinski, Delanco, N. J., our foreign mission work in India and China is given recognition. FRITZ.

Rev. R. T. Ketcham has published a sermon on **The Fallacies of Christian Science, or Christian Science Versus Common Sense.**

From the *Government Printing Office* at Washington there has been issued the speech of *Hon. James A. Reed*, of Missouri, on the Maternity Bill, also the remarks of *Hon. Harry B. Hawes*, of Missouri, on **Historical and Legal Phases of Religious Freedom.**

From the *Agentur des Rauhen Hauses* in Hamburg there has come to us *Fr. Jehle's* **Weltschoepfung — Weltvollendung;** also *Martin Schunk's* **Die Weltanschauung im Wandel der Zeit.** Both of these publications endeavor to maintain the Christian view of the origin and destiny of the created universe and particularly of man, over against the untenable and sometimes silly claims of the materialistic science of to-day. — The same publishing house has issued a novel of *Johannes Wehrmann*, entitled **Die Erben der Erde.**

Vandenhoeck and Ruprecht of Goettingen have published *Immanuel Hirsch's* **Die Reichgottes-Begriffe des neueren europaeischen Denkens.** This brochure of 34 pages takes one into the field of mental struggles of philosophers beginning with Grotius, Hobbes, and Locke to obtain the rational view of the spiritual empire which God creates among the secular empires. The review of these philosophical efforts to grasp and properly describe the kingdom of God is brought down to modern times, concluding, we might say, with Troeltsch. But there is in the entire brochure no attempt of any kind to measure the philosophical thought on the modern state and society against the teachings of Scripture.

Blaetter aus Spanien, Nos. 150 and 151, relate the success of the present status of the Fliedner Mission in Spain. — *Die grosse Berliner Illustrierte* has published a separate issue on the sufferings of the Germans in Upper Silesia. D.

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THEOLOGICAL MONTHLY.

VOL. II. AUGUST—SEPTEMBER, 1922. NOS. 8 & 9.

Luther's Return to Wittenberg in 1522.

PROF. W. H. T. DAU, St. Louis, Mo.

The cause of the Reformation entered a most critical stage when Luther was temporarily removed from public activity. The new movement had not been subdued at Worms, as the party of the Romanists at the Diet had passionately hoped. Luther's unyielding attitude towards the one claim that was, and ever will be, essential to the Roman position — the claim of papal absolutism — had for months before April 18, 1521, baffled his cunning and powerful adversaries, and his heroic address on that day in the Diet had blasted the last hope of optimists that an amicable understanding between Luther and the papists could be reached. Then Luther, after ten days of fruitless deliberation and palavering at Worms, went into voluntary exile, deferring to the counsel of his friends. Wittenberg was momentarily without its great teacher and the reformatory movement without its guiding spirit.

Soon a state of affairs developed at the metropolis of the new faith that boded the ruin of Luther's cause. The wise and affectionate friends at Worms had succeeded in saving the Reformer's person, but they seemed unable to save the Reformer's principles, from destruction. During Luther's absence at the Wartburg, Wittenberg and the surrounding country became a seething caldron of religious fanaticism. Radicalism was being substituted for an orderly reform of the Church. To remove from simple laymen the snare of idolatry, it was thought proper to remove and smash the images of saints. To abolish the blasphemy of the Roman Mass, the Sacrament was being desecrated. Monastic vows, chiefly the vow of celibacy, were thrown to the rubbish, and men and women left the cloisters to marry. The minds of men were becoming unsettled on fundamental religious matters; unrest pervaded the civic

communities; confusion invaded the councils of the magistrates. At the university that indispensable requisite for the pursuit of profound studies, external quiet and inward composure, were vanishing under the fervid oratory of the influential archdeacon, Dr. Carlstadt, and his followers. This restless Franconian, who habitually allowed his passion to master his judgment, was greatly aided by the new prophets of anabaptism, Storch, Stuebner, and Muenzer, who came up from Zwickau to argue the details of the new "evangelical liberty" to Melanchthon, and so impressed this mild scholar that he became quite perplexed. Gabriel Zwilling (Didymus) was starting a campaign for the abrogation of celibacy. There was no one found capable of controlling all these turbulent elements and to pronounce the binding spell on their vagaries. Even the aged Elector and his trusted counselors could only view this outbreak of radicalism, in which not a little carnal license passed for holy fervor, with impotent dismay. Wittenberg was slowly, but surely being drawn into a fatal maelstrom, and the beacon light of the new evangelical teaching which had been set up at that place was about to be extinguished.

The lonely exile in the Thuringian Forest was watching these strange evolutions that were reported to him in letters of his friends and by the rumors that were passed from mouth to mouth along the countryside. He became increasingly restive under their influence, and began to chafe under the restraint which he had permitted to be put on him. In the solitude of his "Patmos," with nothing to distract his attention or deflect his meditation, his keen eye penetrated the gathering clouds, and he discerned in these unusual happenings storm-signals presaging a more fearful tempest than his friends imagined. The strong ferment that was setting the minds of the people agog, and the ugly spirit that was beginning to be manifested here and there against the authorities in the Church and in the State, were to him the forerunners of that terrible catastrophe which burst upon Germany with elemental force a few years later during the cruel and reckless Peasants' War. He saw clearly the wily deception that was being wrought on the injudicious mind of the common people: the new movement had borrowed the livery of heaven to serve the devil in; Satan was again garbling and wresting Scripture to palm off his awful designs as legitimate effects of the evangelical teaching, sanctioned by the Lord Jesus Christ Himself. The infernal hordes were preparing to ride ruthlessly over the young crop of faith that

had sprung up from his patient sowing, and the wells of salvation that had been opened up in the ecclesiastical deserts were to be poisoned.

Under these circumstances the thought of his personal safety in snug concealment became detestable to Luther, and prudent silence seemed to him downright cowardice and a plain denial of his Lord. He must quit his quiet haven, and launch out upon the storm-tossed sea to wrestle with lying spirits of malice and deep guile, even though he must perish in the undertaking. His secret visit at Wittenberg in December, 1521, having produced no effectual check on the forces of evil, and the Elector's trusted advisers having proved themselves unable to suggest anything better than procrastination and dilatoriness, Luther decided that he must act for himself if he wished to save his cause. Undaunted by any prospect of danger to himself, with that typical courage of his which was ever ready to risk everything in obedience to God's Word and the sacred voice of duty in his Scripturally oriented conscience, he voiced his dissent from the timid counsels of his beloved Elector Frederick and his worldly-wise statesmen. While struggling to preserve the proper respect of a subject to his liege and in no wise suppressing in his heart the sentiments of gratitude to his powerful friend for his protection, Luther pointed out with remarkable clearness that indecision, vacillation, and endless chewing of the cud of deliberation is nothing else than playing the devil's game in the devil's interest. Already in January, 1522, he was firmly resolved to disregard the fearful warnings that were issued to him from the Elector's court, and calmly informed Spalatin that his return to Wittenberg was imminent.

Through no fault of Luther the execution of this purpose was delayed several weeks. When he finally left the Wartburg, there was surging in him tender regard for the Elector, whom he knew to be deeply concerned about him, profound sorrow over the waywardness of his beloved Wittenberg, and indomitable will, with the gracious help of the Lord, to become master of the disturbed situation in the town. We gather this from the letter to the Elector which he wrote from Borna: —

"Favor and peace from God, our Father, and from the Lord Jesus Christ, and my most humble service.

"Most serene, high-born Elector, most gracious Lord. Your Electoral Grace's letter and kind opinion reached me Friday evening [February 28] as I was about to depart on horseback the next

day [Saturday]. I require, indeed, neither avowal nor testimony that Your Electoral Grace means the very best for me; for I believe that I am certain of that, as far as a man can be certain of anything. On the other hand, since I, too, mean everything for the best, methinks that I have my knowledge from a higher source than human information. However, this brings us nowhere.

"I have taken the liberty of supposing from Your Electoral Grace's letter that my letter [at the end of February] hurt Your Electoral Grace a little, because I wrote Your Electoral Grace to be wise. But over and against this surmise I have been put at ease by my great confidence that Your Electoral Grace knows my heart better than to imagine that with such words I meant to insult Your Electoral Grace's far-famed wisdom. For I trust that my heart has ever been so disposed that I have at all times had a profound and unfeigned pleasure and delight in Your Electoral Grace above all other princes and magistrates.

"What I wrote was from anxiety, to comfort Your Electoral Grace; not for the sake of my affairs (for I had no thought of that at the time), but for the sake of the untoward movement at Wittenberg, which was started there by our people to the great shame of the Gospel. I feared that Your Electoral Grace would suffer great inconvenience from it. For the calamity bore so hard even on me that, had I not been certain that we have the pure Gospel, I should have despaired of our cause. To my grief all that has so far been done in our cause has been turned into ridicule and rendered of none effect. If I could have done so, I would gladly have redeemed the cause with my life. Things have been done for which we can answer neither to God nor to man. And yet, all is charged against me, and before that, against the holy Gospel. That saddens my heart.

"Accordingly, most gracious lord, my letter was aimed no further than against those men [at Wittenberg], and did not relate to my affairs. I was afraid Your Electoral Grace might not see the present image of the devil in this game. And although Your Electoral Grace may not have been in need of such an admonition, still I felt the need of issuing it.

"However, as regards my affairs, most gracious lord, I have this to say: Your Electoral Grace knows (or if you do not, let me now inform you of the fact) that I have received the Gospel, not from men, but from Heaven only, by our dear Lord Jesus Christ, so that I could well have boasted and called myself a minister and

an evangelist, as I shall do in future. As to my offering myself to be tried and judged, that was done, not because I had any doubts [about my cause], but from sheer humility, and in order that I might excite the interest of others. But now that I see that my too great humility will tend to the abasement of the Gospel, and that the devil wants to occupy the entire space if I yield a span to him, I am, under stress of my conscience, forced to do otherwise. I have sufficiently deferred to Your Electoral Grace by stepping aside this year to serve Your Electoral Grace's interest. For the devil knows full well that I did not do it from craven fear. He saw my heart when I entered Worms, *viz.*, that, if I had known that there were as many devils lying in wait for me as there are tiles on the roofs, I would still have leaped into their midst with joy.

"Now, Duke George is still far from being the equal of a single devil; and since the Father of infinite mercy has by the Gospel made us happy lords over all devils and death, and has given us an abundance of confidence to address Him as our dearest Father, Your Electoral Grace can see for yourself that it would be the grossest insult to such a Father if we were not to trust Him to the extent of believing that we shall be masters even over Duke George's wrath.

"I am fully persuaded in my own mind that if the state of affairs were the same at Leipzig as it is at Wittenberg, I would nevertheless ride into it even if (Your Electoral Grace will excuse my foolish talk!) for nine days it were to rain nothing but Duke Georges, and each one of them were to be nine times as furious as this one. He regards my Lord Christ as a man braided out of straw. My Lord and I can suffer that a while. I shall not conceal from Your Electoral Grace that I have more than once prayed with tears for Duke George that God might enlighten him. I shall once more pray for him with tears, and after that no more. I request that Your Electoral Grace will help me pray, and urge others to pray, if perchance we might turn from him the judgment (O Lord, have mercy!) which is advancing without halt to overtake him. I could throttle Duke George in a jiffy with one word if anything were gained by that.

"These matters I wished to write to Your Electoral Grace, in order that Your Electoral Grace might know that I am returning to Wittenberg under a far higher protection than that of the Elector. Nor do I intend to invoke Your Electoral Grace's protection. Yea, I hold that I shall protect Your Electoral Grace more

than you could protect me. Moreover, if I knew that Your Electoral Grace were able and intended to protect me, I would not come. This affair must not and cannot be adjusted or helped by the sword; God alone must work in this matter, without any person's worrying and cooperation. Hence, in this case he that believes most will afford the greatest protection. Now, inasmuch as I perceive that Your Electoral Grace is yet very weak in faith, I can in no way regard Your Electoral Grace as the man who is able to protect or save me.

"Since Your Electoral Grace desires to know what you are to do in this matter (for you think that you have done far too little), I humbly answer that Your Electoral Grace has already done too much, and should not do anything. For God will not and cannot tolerate Your Electoral Grace's or my worrying and urging in this matter. He wants this matter to be left to Him; that is the long and the short of it. Let Your Electoral Grace be governed accordingly. If Your Electoral Grace believes this, you will be secure and have peace; if you do not believe, I, for my part, shall believe, and Your Electoral Grace's unbelief will have to undergo its torturing anxiety such as all unbelievers deserve to suffer.[1])

"Now, then, since I do not purpose to follow Your Electoral Grace, Your Electoral Grace is without blame before God in case I should be captured or slain. Before men Your Electoral Grace should act as becomes an Elector, *viz.*, obey the government, let His Imperial Majesty, as is proper and in accordance with the statutes of the empire, rule in Your Electoral Grace's cities and estates in matters concerning the physical life and possessions of the citizens, and by no means oppose or resist him, nor desire others to resist or place obstacles in the way of the powers that be, in case they should wish to capture or slay me. For no one should thwart the powers that be or resist them, except He who has ordained them; otherwise there will be rebellion and opposition to God. But I hope they will have the good sense to recognize that Your Electoral Grace's cradle stood in too lofty a birthplace for you to become my executioner. If Your Electoral Grace leaves the gates open and

1) There is a marginal gloss at this place in the Wittenberg edition to this effect: "Doctor Martin says, and persons worthy of credence assert, that they have heard him say more than once that he had never in his entire life written to a great lord in as stern language as to Duke Frederick, the Elector, who, nevertheless, took all in good part," etc.

keeps the free Electoral safe-conduct for them, in case they should come themselves or send their deputies to fetch me, Your Electoral Grace will have done enough for obedience. They can demand nothing more of Your Electoral Grace than to know whether Luther is with Your Electoral Grace. And this will have to be done without putting Your Electoral Grace to any trouble, work, or into danger. For Christ has not taught me to be a Christian at some one else's expense. But if they should be so unreasonable as to demand that Your Electoral Grace lay hands on me yourself, I will tell Your Electoral Grace what is to be done: Whether Your Electoral Grace believes it or not, I shall keep Your Electoral Grace safe in body, estate, and soul from injury or peril arising from this affair of mine.

"And now I commend Your Electoral Grace to the mercy of God. We shall talk further of this matter, if it is necessary. For I dispatched this letter hurriedly, lest Your Electoral Grace should have been saddened by the report of my return; for if I mean to be a true Christian, I must be a comforter to everybody and an injury to no one. He with whom I have to do is a different man from Duke George; He knows me quite well, and I know Him fairly well. If Your Electoral Grace would believe, you would see the glory of God; but since you do not believe, you have so far failed to see anything. God be loved and praised forever. Amen.

"Given at Borna, by the hand of my companion [Michael von der Strassen], on Ash Wednesday, 1522.

"Your Electoral Grace's obedient servant

"MARTIN LUTHER." [2]

This plain-spoken letter, with its tone of rugged cordiality, mirrors to us the genuine Luther, who has become endeared to the common people — the Luther from whose vision every earthly aspect vanishes the moment he fixes his eye upon the cross of Christ and the Gospel; the Luther who forms transcendent views of the value of men and affairs, who is inaccessible to human influences and cannot be swayed by human regards; the Luther who is unconquerable in the strength of his unsophisticated faith — our Martin *Coeur de Lion*.

But Luther's great spiritual strength was used in an altogether unexpected manner when he began to address the Wittenbergers.

2) XV, 1989–93. Comp. Smith, *Luther's Corresp.* II, 93 ff.

Deferring to the Elector's wish, he delivered the famous series of eight sermons during the first week in Lent, not at the *Schlosskirche,* but at the *Stadtkirche.* There was no sign of nervousness, no bluster, no violence in him, as he appeared for the first time after nearly a year's absence before his well-known audience. One of the Swiss students who had met Luther traveling incognito at the Inn of the Black Bear in Jena, Kessler, was in the church and took notes. He relates that Luther began by expounding briefly the ordinary Gospel-lesson for Invocavit Sunday. "Then he dropped his text and took up the present trouble."

This absence of any inclination to rush the enemy's position by a dashing immediate attack, and of anything sensational in the exordium of his first address, exhibits to us not only the self-control which Luther knew how to exercise in critical moments, but also the calm courage of his well-grounded conviction. The Wittenbergers were deeply gratified to see their beloved Doctor Martin in his pulpit again; they were glad to have him back alive after months of agitated suspense. That Sunday morning Luther could have had the joyous assent of the majority of his audience to any position he might ask them to take on the mooted questions. He disdained to ride into his goal on the crest of his popularity; he made no strategical use of the admiration of his friends and the general good will of the people. His opponents must not have a chance to say afterwards that he had taken an unfair advantage over them. He had come to make his audience think the thoughts of God, and to frame their resolutions upon quiet reflection, with minds freed from bias and all outward constraint.

They did think. One by one the subjects that had deeply stirred them during the past months passed in review before them as they listened to the preacher who stood before them, perfectly self-possessed and composed, talking to them with that quiet deliberation and mild earnestness with which an older brother talks to his hot-headed younger brothers. The marriage of monks and nuns, the removal of images from the sanctuaries, the proper way to treat the Sacrament, the Mass, confession — all these issues were taken up and measured by Holy Writ. "Such and such are the facts in the case — thus it is written — so far we may go in this matter": in this objective manner Luther sought to lay in the hearts of his hearers, first, a solid foundation of knowledge. He made them see the exact truth in each issue. Next, he surprised them by his way of treating error. He revealed no anger at the strange views which

had been propagated, but took them up for criticism with a sympathetic concern. Nor did he indulge in any wholesale condemnation of errorists, but plainly distinguished between leaders in erroneous views and their simple-minded victims. His hearers received the impression from Luther's addresses that the mere fact of a Christian brother deviating from the divine norm of doctrine does not yet deprive him of all fraternal consideration on the part of his fellow-believers. On the contrary, the common faith that has existed between the erring brother and those who are still free from error must prompt the latter to extend all possible aid to the former, in order that the bond of fellowship may not be utterly disrupted. With great emphasis Luther dwelt on this thought, that faith is void if it is without love. In a loveless faith there is nothing but a semblance of faith, the external form of godliness, without its internal vitality and power. With very great force he applied this truth to the Sacrament, which he depicted as the seal of faith. Accordingly, in his view the divinely intended fruit of the use of the Sacrament must be love, more intense and more persistent love. Thus, while combating their plain errors with the weapons of the Spirit, Luther lovingly wooed the souls of his erring friends. In the very first sermon he gave them a full view of his tender concern for them, when he described his present task as that of a mother who nurses her puny and feeble children with sweet milk. The love of God is his great model in this task. In the sermon on Saturday, March 15, he compares God to "a roaring furnace of love, which reaches from earth to heaven." This drastic effort of Luther to make his hearers realize God's love powerfully gripped their hearts. Moreover, Luther deprecated the use of any other weapon in fighting error than the Word of God, and declared that such had always been his policy. "If I had proceeded with violence," he said, "I would have caused great bloodshed in Germany; yea, I might have arranged a drama at Worms that would have put the emperor in jeopardy. But what would that have been? It would have been a fool's play." Above all, Luther despised playing to the gallery, appealing to the decision of the uninformed populace, and relying on human authority. "It will not do," he says, "for you to say: Such and such a one has said so, as Provost Doctor Carlstadt, Gabriel [Zwilling], and Michael [Storch] have preached to us. No; every one must take his own stand and be armed for conflict with the devil." There was in all the addresses of Luther during that critical week after his return from the Wart-

burg a wonderful equipoise between bold, aggressive courage and considerate condescension, ministering love, and meekness. After the turbulent debates of the past months, the impetuous harangues of demagogs, and the untimely wobbling of magistrates, the people now saw and heard a man of order, who was trained to self-discipline and respect for every divinely ordained authority, and fearlessly insisted on a like discipline among the high and the low. In Luther's estimation peace and good public order are at all times something holy, something that God demands. The anarchist Luther whom Pope Leo XIII and the Jesuits have tried to palm off on decadent Protestantism, the Luther who was the original advocate of revolution, and whose teachings were represented to Americans recently as the indirect cause of the late World War — this Luther is a fiction. What Luther has said about a critical episode at Worms has since been abundantly verified by historical research. It has been established beyond question that the nobility of the German Nation, and even some of the princes were determined to retaliate upon the person of the emperor any violence perpetrated against Luther. There was a rumor that Luther would get out of Worms alive as little as Huss got out of Constance; but when men repeated this rumor, they would mutter: "If he burns, he will not burn alone." The man who kept their fierce spirits in leash was Luther himself.

In 1909 there was published in the *Archiv fuer Reformationsgeschichte* (VI, 467 ff.) the following letter written on March 27, 1522, by Albert Burer, a Wittenberg student, to his patron, Beatus Rhenanus: —

"On March 6 Martin Luther returned to Wittenberg in equestrian habit, accompanied by several horsemen. He came to settle the trouble stirred up by the extremely violent sermons of Carlstadt and Zwilling. For they had no regard for weak consciences, whom Luther, no less than Paul, would feed on milk until they grew strong. [1 Cor. 3, 2.] He preaches daily on the Ten Commandments. As far as one can tell from his face, the man is kind, gentle, and cheerful. His voice is sweet and sonorous, so that I wonder at the sweet speaking of the man. Whatever he does, teaches, and says is most pious, even though his impious enemies say the opposite. Every one, even though not Saxon, who hears him once desires to hear him again and again, such tenacious hooks does he fix in the minds of his auditors. In short, there is nothing lacking in that man which makes for the most perfect Christian

piety, even though all mortals and the gates of hell may say the contrary." [3]

Under these calming discourses of Luther Wittenberg became quiet. The disturbing elements quit the town and chose other fields for their operation. The citadel of the evangelical faith was restored to its former distinction and became the exponent of the conservative Reformation.

Apostolic Comfort for the Despised Preacher.

Rev. O. C. Kreinheder, Detroit, Mich.

By way of encouraging him in his holy office, Paul wrote Timothy, his son in the faith and fellow-servant as a minister of Jesus Christ: "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." 1 Tim. 1, 12. In the city of Ephesus, one of the strongholds of ancient heathenism, the great Apostle to the Gentiles had established a Christian congregation, in charge of which he left Timothy when he himself was obliged to leave the city. Young as he was in years, and lacking as he was in experience, Timothy's position as pastor of that infant congregation in that heathen metropolis was by no means an easy one, beset as it was with trials and dangers, with all manner of problems and difficulties. Realizing this, the great apostle, shortly after his departure, wrote his son in the faith two letters, in which he gave him some necessary instruction regarding his work as pastor of that congregation and the problems with which he had to grapple, and in this connection wrote the words which have been quoted. The evident purpose of these words was to cheer and comfort Timothy in his arduous duties. This statement of the apostle regarding the manner in which he himself viewed the holy office, with its reference to the source of the ability and fidelity required for its discharge, was designed to dispel from the mind of Timothy any thought of regret for having assumed so difficult and responsible a position, and to encourage him to labor on, notwithstanding the opposition which he must meet and the difficulties he must overcome. "I thank Christ Jesus, our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry." These words contain

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3) Transl. by Preserved Smith, Ph. D., in *Luther's Correspondence*, etc., II, 115.

a word of comfort and cheer for every son in the faith of the great apostle, for every minister of Jesus Christ.

This statement, for one thing, records Paul's conception of the office of the Christian ministry. He conceived it as a high honor which Christ had bestowed upon him in that He had called him to preach "the glorious Gospel of the blessed God, which had been committed to his trust," an honor so great that he wrote with a feeling of the most profound gratitude: "I thank Christ Jesus for putting me into the ministry." The full force of this statement becomes evident as we bear in mind, on the one hand, what Paul's station in life was prior to his conversion and his call to the apostleship, and as we reflect, on the other, upon the indescribable sufferings and hardships which he was called upon to endure as a minister of Jesus Christ.

Prior to his conversion, Paul was a Pharisee, a member of that strict religious sect among the Jews to which no man could belong unless he was learned and in fairly well-to-do circumstances. He was at that time a young man of more than ordinary ability and education, having received his training at the feet of the great Gamaliel, one of the renowned teachers of that day; and on account of his ability and education and his connection with that sect, which was known for its learning, culture, and piety, his future was bright with promise. The highest positions in the Jewish synagog and Jewish nation were open to him. By following the call into the ministry, he forfeited every hope of attaining greatness among his people. Rather, he incurred their displeasure and ill will, and exposed himself to a life of toil and shame, of persecution and martyrdom. He was now reaching the close of his career. Had he made a mistake in renouncing Pharisaism and embracing the despised religion of the despised Nazarene? Had he made a mistake in exchanging the high hopes of promotion once before him, and the high honors that once awaited him for the shame and suffering and persecution which had been his lot as a minister of Jesus Christ? Was his heart filled with vain regrets because of the choice he had made? Here is his answer: "I thank Christ Jesus, our Lord, for putting me into the ministry." So far was he from complaining because he had entered the ministry that he fervently thanked Christ for putting him into the ministry. Honor? Why, the highest honor that can come to a man had come to him. Any honors that he might have gained as a Pharisee he was more than ready to forego for the high honor which Christ

Jesus had conferred upon him in putting him into the ministry; nor did all that he was made to suffer in the ministry change his sentiment in the slightest. And whenever, moreover, he reflected upon the matchless mercy which had been shown him, just him, in that he, who was before a blasphemer and a persecutor, had been called to preach the glorious Gospel of the blessed God, the high honor which Christ Jesus had bestowed upon him loomed larger and larger before him.

There is no higher office than the office of the Christian ministry, and no higher honor, therefore, can come to a man than when he is put into the ministry. In this same epistle the apostle says of the Christian ministry: "This is a true saying, If a man desire the office of a bishop, he desireth a good work," an excellent work — an excellent work because, like none other, it aims directly at the glory of God and the chief good of man. The various names and titles which the Scriptures apply to the incumbents of the holy office and their office declare the fact of the excellency of this office and the high honor that goes with it. "Ambassadors of Christ" Christian ministers are called, "ministers of Christ and stewards of the mysteries of God," "laborers together with God," "shepherds and pastors," and the office itself is called "the ministry of the Word," "the ministry of reconciliation," terms which are not only descriptive of the office, but expressive also of the high honor attaching to it. There is no other office like that of the Christian ministry. What is every other object which men may seek to accomplish, laudable as it may be in itself, compared with that of the ministry of reconciliation? Did not Jesus say that the gain of the world cannot compensate for the loss of one soul, and does not the Christian minister, therefore, who saves souls accomplish a greater work than the man who gains the world? Did not Jesus say that there is joy among the angels of God over one sinner that repenteth, and is there any other work in which men are engaged that so thrills heaven as the work of the Christian minister who preaches the Word by which men are brought to repentance? There is no greater work beneath the stars than the work of the Christian minister, none fraught with more blessed results for time and eternity. The world may not so esteem the holy office; its children may speak of it in terms of derision and ridicule; they may express their pity for the poor preacher; the office may be what it was in Paul's day, a synonymn for poverty and want; and yet, in spite of all that men may say against it,

it is the highest, noblest office to which a mortal man may aspire, as it is also the most necessary: it is a work so great and glorious that an angel of heaven might almost envy the man whom God calls into the ministry.

How Paul conceived of the ministry is evident, furthermore, from the fact that he thanked Christ, his Lord, because He put him into the ministry. Paul had not put himself into the holy office. It was not the result of his choice, his preference, that he became a minister of Jesus Christ; it was rather the result of the choice and call of his Lord, who put him into the ministry, who, at the time of His remarkable appearance, said to him: "I have appeared to thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee." Obedient to the heavenly vision, Paul entered the ministry, and this, no doubt, was a thought that encouraged him again and again throughout his entire ministerial career and sustained him amid all his hardships and sufferings, that it was Christ, his Lord, who had put him into the ministry. Shall not the same thought cheer and comfort every one whom Christ has called into His holy service?

Not only for putting him into the ministry, however, did Paul thank Christ Jesus, our Lord; he thanked Him also for endowing him with the ability and fidelity which the proper administration of the duties of his holy office required. The office of the Christian ministry requires no mean ability. No man realizes this more keenly than the conscientious Christian minister, as no man is more conscious than he of his lack of ability and his unfitness and unworthiness of the holy office. The gifts of body and mind, of heart and soul which the work requires are many and varied. To preach the Word, and nothing but the Word, in season and out of season, rightly to expound the Word of Truth, rightly to divide the Word of Truth, rightly to apply the Word of Truth under all conditions and on all occasions, to speak the proper words of warning and admonition to the erring and the straying, to speak the proper words of consolation to the suffering and afflicted, to discharge the many duties of a pastor to every member of the flock committed to his trust — all this requires no small measure of sanctified wisdom and ability. The office of the Christian ministry, moreover, demands fidelity, which is its chief requirement, for "it is required in stewards that a man be found faithful." There is no infidelity worse than infidelity in the holy stewardship of the

mysteries of God. The Christian minister must be faithful to Christ and His cause. He must be faithful in preaching the Word committed to his trust. He must be faithful in declaring the whole counsel of God without fear or favor. Doing so, he may run counter to the prejudices of his hearers and incur their ill will. Occasions may arise when he is inclined to temporize and compromise because it is the easier way. Yet at all times he must be faithful. No matter what the situation, this is the chief requirement of his ministry, that he be found faithful.

In the grateful statement of the great apostle before us he expresses his thanks to Christ, our Lord, because He endowed him with the ability and the fidelity which the administration of his holy office required. Weak as he was for the great work to which His Lord had called him, great as were the requirements of his sacred office, difficult as were the situations in which he often found himself, this had been his experience throughout his ministry, that he always received the necessary ability and fidelity from on high, so that he could exult: "I can do all things through Christ, which strengtheneth me." What Christ, our Lord, did for His greatest minister He stands ready to do for the least of His apostles. "Such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament." Weak as we are, His grace is sufficient for us, for His strength is made perfect in our weakness. Let the Christian minister do his work with his eyes lifted up unto the hills from which cometh our help, and as his days, so shall his strength be. Especially to those who preach the glorious Gospel of the blessed God applies the Master's promise: "Lo, I am with you alway, even unto the end of the world."

Cheer up, fellow-servant, with the great Paul in the holy office! Think of the high honor which Christ, our Lord, has bestowed also upon you in putting you into the ministry. In your hours of gloom and depression let this thought humble you, and let it lift you up again, that it is Christ, your Lord, your Savior, who has called you into His holy service, and that, weak though you are for meeting the requirements of your exalted office, His grace is yet sufficient for you.

Go, labor on, 'tis not for naught;
Thine earthly loss is heavenly gain.
Men heed thee, love thee, praise thee not;
The Master praises — what are men?

Confessionalism of the Missouri Synod.

Prof. W. H. T. Dau, St. Louis, Mo.

4. Quality and Character.

(Continued.)

C. Can Doctrines be Established from the Confessions?

Although our Church rejoices in the fact that it is in accord with the cloud of witnesses who are on its side, still it does not believe *in* Athanasius, or *in* Luther, or *in* M. Chemnitz, but it believes, teaches, and confesses, *on the basis of Scripture*, the same things which those teachers have known and confessed to be the pure, divine truth. Herein, too, lies the majesty of our Confession, as Chancellor Brueck of Electoral Saxony declared at the Diet of Augsburg; referring to the Confession which he had submitted, he said: "We know and hold that it is so thoroughly founded upon the Holy Scriptures of God and the holy Gospel, and so fully devoted to the same that the gates of hell shall prevail or maintain themselves against it as little as against the Word of God and the holy Gospel."

Nicht, weil's die Vaeter gedicht't und gemacht,
Wird solch Bekenntnis so hoch geacht't;
Sondern weil hier die Bibel alleine
Ist dargelegt mit hellem Scheine,
Weil hier das Wort des Heilands schlicht
Und maechtig auf den Blaettern spricht.
Hier ist nichts erdichtet und neu erfunden,
Wie's sonst oft unter Menschen geht;
Dass die Vaeter allein auf der Bibel stunden,
Das ist des Bekenntnisses Majestaet.

Rev. Chr. Hochstetter, at Fisherville, Ont., September 12—17, 1894.[1])

Notwithstanding the great emphasis which the Missouri Synod placed on the Confessions of the Lutheran Church, its zeal and loyalty to these records of our fathers' faith has never carried it to the extreme of exalting the Confessions above the Scriptures, or even of placing them on a level with the Scriptures. "Every Lutheran admits, as does the Book of Concord itself, that our Evangelical Lutheran Confessions are human writings and, accordingly, must not be placed on a par with, but subordinated to, the Holy Scriptures. With this admission their liability to error is conceded *a priori* and *in abstracto*, and as soon as an error *in concreto* were to be clearly proved in them from Holy Scripture, such

1) *Canada Dist. Rep.*, 1894, p. 69 f.

an error could not be denied." [2] "In many ways firm adherence to the Confessions of the Church is ridiculed and scorned in our abominable times. People do not hesitate to call this adherence symbololatry, that is, idolatrous veneration of the Confessions. They say to us: 'You Lutherans place the Confessions on a level with the Bible, yea, even above it. That is un-Lutheran. It never entered even Luther's mind to lay down a law to which everybody had to submit.' However, those who raise this charge against us know very well that we place the Confessions neither on a level with, much less above, the Bible; nor do we assert that the Confessions are a law imposed on Lutherans. They are driven to foist this untruth upon us by their disinclination to accept the Confessions, which hinder them from doing with Scripture as they please and yet maintaining the reputation of good Lutherans." [3]

Accordingly, the Missouri Synod has rejected the view that the Confessions are inspired. In criticizing the confessional reservation of the Iowa Synod at that time, Walther wrote: "We are being asked: Do you Missourians not lift the Confessions almost to an equality with the Holy Scriptures? We answer simply: No. We are well aware that even a George Mylius [4] and a Leonhard Hutter [5] ascribed to the Confessions a 'mediate inspiration,' and that later theologians, following in their wake, have called the Confessions 'divine books.' But no matter how these statements may be interpreted and limited, we regard them as extremely dangerous, because they lower the majesty of the writings of the apostles and prophets; yea, they are modes of speech that actually lead to symbololatry." [6] In his annotated edition of *Baier's Compend* Walther reproduces the kindly criticism of Hollaz: "In his *Explanation of the Augsburg Confession*, p. 2, G. Mylius says: 'Inasmuch as the Augsburg Confession rests on the very firm foundation of the Holy Scriptures, we may with very good right, and we ought to, call it divinely inspired.' Dr. Hutter in his *Explanation of the Book of Concord*, p. 1, writes: We set up as

2) *Mecklenb. Kirch.- u. Zeitbl.*, September 21, 1877; cited in *L. u. W.*, 1877, p. 332.

3) *Northwest. Dist. Rep.*, 1876, p. 28. Comp. *Canada Dist. Rep.*, 1894, p. 67: "There is no doubt that in the true Church Christ alone is Master, and His Word alone may prevail. Nor do we place the Confessions on a level with the Bible," etc.; also *Canada Dist. Rep.*, 1879, p. 11.

4) Prof. of theol. at Wittenberg; † 1607.

5) *Ditto;* † 1616.

6) *Der Lutheraner*, 1867, p. 5.

the primary author of the Book of Concord, or its producing master (*aitios kyrios*), not any one man, whether theologian or statesman, but God the Holy Ghost Himself, the Fountainhead and Giver of every good gift, so much so that we do not hesitate in the least to call it theopneustic, divinely inspired. Answer: . . . In a wider sense the aforementioned theologians call the confessional books mediately inspired by God . . . 1. by reason of their subject-matter; . . . 2. by reason of their mediate illumination." (*Exam. Proleg.* II, 9. 27, p. 58.) Walther adds: "Schelwig [7]) and J. G. Neumann [8]) contend likewise that the confessional books may be called divinely inspired. Loescher [9]) (see *Unschuld. Nachrr.* 1707, p. 117; 1710), Carpzov,[10]) and others rightly dissent from him." [11])

A practical consequence of this view of the confessional writings of the Lutheran Church is the refusal of the Missouri Synod to admit these writings as principles of theological knowledge. Walther quotes Carpzov's *Introduction to the Symbolical Books of the Lutheran Churches* (pp. 1143—5) to this effect: "The authors of the Book of Concord do not deny that Scripture alone is the one norm by, and according to, which all dogmas must be measured and judged; . . . still they do not deny that in a way and in a certain sense even these writings are a norm. . . . *They ascribe to them more than the mere quality of witnesses.*" How is this statement, which seems dangerously to amplify the dogmatic value and dignity of the Confessions, to be understood? Thus: "When the Symbolical Book is called a *norm* and model (*norma et forma*) of doctrine, this is understood only relatively (*nonnisi secundum quid*), *on account of a certain analogy*, namely, an external one, which consists in this, that something may be judged and estimated also according to this rule, although it is not the underlying principle of what is being judged and estimated. And this happens when a question is raised, not so much concerning the truth of a certain teaching, as rather regarding its reception, vigorous assertion, and approbation by a certain church; for instance, whether the Flacian dogma regarding original sin was ever received and approved by the Lutheran Church; whether the teaching of Flacius agrees with the teaching that was propagated and approved by the

7) A Lutheran theologian and opponent of Spener at Danzig; † 1715.
8) Prof. of theol. at Wittenberg; † 1709.
9) Lutheran Superintendent at Dresden; † 1749.
10) Prof. of theol. at Leipzig; † 1699.
11) *Baieri Comp. theol. pos.; Proleg.*, 140 f.

Lutheran Church from the beginning of the Reformation. Thus, then, the Symbolical Book is called a norm, not of faith itself, but of the profession of faith; not of the entire faith, but only as regards certain controverted articles; and that, only in as far as the controversy still endures in certain churches. . . . And so our theologians have not detracted aught from the norm of our doctrine so called in the absolute sense, nor have they placed the Symbolical Book on a level with it. But they have attributed also to their Symbolical Book only such properties as are required by the very nature and reason for having a symbolical writing, and have not gone to either extreme in this matter. For, of course, 1. they did not only wish to lay down their testimony regarding their manner of apprehending the doctrine and faith, and how they were publicly teaching the same as drawn from the Word of God, but over and above this they wanted 2. to fix bounds and limits in our churches for speaking and professing these matters, within which chiefly those who teach must abide; and 3. they also wished to *supply and set up a norm according to which judgment could be passed on the writings of others, not whether they were true or false (for on that point the decision must be rendered from Scripture alone), but whether they were in harmony with the doctrine which had been received from the beginning and had been handed down in the Lutheran Church.* By this means 4. simple believers were to be kept from spurious writings of others that disturb the purity of the doctrine once received, and 5. the sacred deposit of Luther's teaching was to be handed on in this way to their distant posterity. *Comp.*, p. 638." [12]) Furthermore, Walther appropriates this distinction from G. Walch's *Introduction to the Symbolical Books of the Lutheran Church*, pp. 934—6: "A *primary* norm is anything that by itself, that is, by its own and proper quality, possesses the force of a norm; however, a *secondary* norm is anything that is endowed with the quality of a norm, not by itself, but by the authority of Holy Scripture and by its agreement with the same, and hence depends on a primary norm. . . . Others who do not like the distinctions so far enumerated by our theologians distinguish between a norm for rendering a *decision* and a norm for *differentiation (normam decisionis et discretionis). The former* is to be the self-authenticating and quite infallible principle in the decision of which either party to a controversy must acquiesce;

12) *Baieri Comp., l. c.*, 139 f.

however, *the latter,* or the norm for differentiation, while it does not decide a controverted matter, still it sets off the orthodox from the heterodox, and shows which holds to the pure doctrine. . . . Wernsdorf thinks that the symbolical writings might be called *norma cognitionis,* a norm for knowledge, so that they would be a kind of principle by the operation of which we are to attain to the knowledge of certain truths, but it seems that this distinction must be accorded solely to Scripture as the norm. . . . If any one reflects on these matters, he will easily understand that the symbolical writings are to be called *norma cognitionis,* a norm for knowledge, whenever reference is made, not to knowledge of the truth itself and of its foundation, but to knowledge of how to profess the truth. Symbols are a *norma cognitionis* in as far as it can be seen from them which teachings are peculiar to a certain church. Accordingly, when the question is whether this or that doctrine is *Lutheran,* this must be ascertained from the symbolical writings, and for such knowledge these writings are the norm. However, when the question is whether this or that doctrine is *true* or *false,* that certainly must not be ascertained from the symbolical writings as the norm, but from Holy Scripture." [13]) Walther clinches his argument on this point with Theses 5—8 from Luther's *Disputation on the Authority of the Church* in July, 1530: "The Christian Church has not the authority of a judge or sovereign, to ratify articles of faith or good works, or the Gospels and Holy Writ; it has never yet done this, nor will it ever do so. However, the Christian Church, on the contrary, is ratified by the Gospel and the Holy Scriptures as by its judge and sovereign. The Christian Church ratifies the Gospel and the Holy Scripture like a liege, just as a servant displays his lord's colors and coat of arms. For this is certain: No one has authority to set up articles of faith who has not the authority to promise and bestow the life to come and the life that now is." [14])

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13) *Baieri Comp., l. c.*

14) St. L. Ed. XIX, 958 f. The translation in the St. Louis edition is more literal, but the translation in Walch is smoother and more vigorous. — These theses, which Luther proposed to "maintain against the whole school of Satan," were sent to Augsburg during the Diet, together with Luther's missive to Cardinal Albert of Mayence.

THE THEOLOGICAL OBSERVER.

The Missouri Synod: Its Independence and Its Educational Ideals. — In a recent issue of the *Lutheran Quarterly,* Dr. E. G. Sihler, in an essay on "A Diamond Jubilee in American Lutheranism, 1847—1922," presents the following two facts in connection with the work of our Synod: "There are but two points which I beg leave to append to this sketch. One is the complete and absolute independence from Europe which from the beginning we have consistently maintained, while Pan-Presbyterian assemblies have been held in Scotland and elsewhere, and while Episcopalian conferences at Lambeth have been officially attended by dignitaries and delegates from America. The spiritual and quickening influence of the greatest of all Germans, Martin Luther, and some of his successors in our confession, has done, and, we hope, will do, much not merely for our doctrinal soundness, but even more for the kindling or preservation of a living faith. Our Synod, unaided by any State, or government, or millionaire's munificence, has accomplished the gigantic task of a complete new edition of Luther's works. Its hymns are the imperishable intonations, aspirations, confessions, and consolations as they have come down to us from the sacred lyre of Martin Luther, Paulus Gerhardt, and many others. This anthology and many others, which we all owe to venerable Trinity Church of St. Louis, selected by Barthel [?] there, is one of surpassing purity, strength, beauty, dignity, and majesty garbed in the vestment of choral melodies, some of which the world has come to treasure through that grand master, Johann Sebastian Bach. But the maintenance of our own church-work, of our extension, of our standards, we have scrupulously kept immune from all and every European influence, let alone dictation or propaganda, somewhat unlike many American denominations other than our own.

"The other point is this: We have maintained lower as well as higher education, in the main, in our own way and in accordance with our best judgments. Our founders and first leaders were, almost to a man, German university men, trained at Leipzig, Berlin, Goettingen, Erlangen. Thus they could and did establish among us higher schools, thorough in many ways, particularly in the classics and other branches essential for preparing our youth for the study of divinity. The typical American college to-day is in bad case. Aping too often the bewildering diversity and multifariousness of a real university while dealing only with callow and half-baked youth in what Dean West of Princeton has felicitously called lunch-counter education, many an American college, I am sory to say, has become a mere pitfall of superficiality and make-believe. And our Missouri schools of higher learning will do well to hew close to the line and make their youth thorough in a number of great studies rather than dabble a little in a vast number of incoherent and non-training 'courses.'"

MUELLER.

A Word of Appreciation. — Under the heading, "St. Louis, the Theological Center," the *Globe-Democrat* (St. Louis, June 11) says: "The 105 [106] who graduated from Concordia Seminary, St. Louis, are only about 30 per cent. of the 370 or more who were degree winners at Washington University; but while the latter are made up of those who will follow many honored professions, the former will all follow a single and the most honored of professions. Their degrees are divinity degrees. Their purpose under what is deemed a call from above is to take up the responsibilities of leadership in the Christian Church. At many of the most famous divinity schools of the country a graduating class of from fifteen to twenty-five has been regarded as satisfying in recent years, and one of thirty or forty as remarkable. In the case of some long-established schools the number has often fallen to only five or six. The class of 105 at Concordia presents an extraordinary contrast, not only with the record of recent times, but, it is said, of all times. It is declared that no other institution in the world ever graduated as many men in one year destined for clerical labors. To verify the statement might necessitate a going far afield and a scrutiny of the records of medievalism, when almost all graduates in learning were clerical graduates, but there is no doubt that this is an unprecedented number within the experience of living men.

"Is not appreciative cognizance to be taken of the fact that St. Louis has become the most important seat of theological training in America, not to extend comparison farther? Is this not a fact to be given an important place with other facts carefully assorted and pigeonholed for ready remembrance and citation by those who know their St. Louis? The light in which the vitality and aggressiveness of the great Lutheran denomination which conducts the Seminary are reflected in this unusual class might justify admiring discussion, undoubtedly will prompt such appropriate discussion in many circles. But its aspect as revealing the growing paramountcy and varied agencies presented by St. Louis as a seat of education is one well worth more than casual community attention. The range of products and by-products which the country is accustomed to associate with St. Louis as their place of origin is diverse, perhaps somewhat incongruous. Its output of trained men to uphold the great principles of religious faith and extend the sway of the Golden Rule is one to be acclaimed above other outputs. It carries the name of the city pleasantly into relations which have importance exceeding other relations and contributes to a spiritual leadership that commands resources denied to material leadership. These 105 exemplify the standards of a learned, intelligent, efficient clergy. No matriculant is accepted at the school who has not had the benefit of thorough classical education. Eligibility to degrees is established only after three earnest years devoted to doctrines, history, methods, progress, in the distinctive theological field. At the high point of the scholastic year, with some commencement activities just auspiciously terminated and others about to distribute their pleasures and honors during coming days, St. Louis may appropriately express its pride in the

large company of men and women who have completed here this year their preparation for special usefulness in various parts of the continent. In none has it reason to feel greater pride than in these 105 men who, under St. Louis teaching, will become exemplars of religion and morality — the possibilities of the higher life. Many vacant pulpits call for them." MUELLER.

Ohio Synod. — On the scene at Marburg, October, 1529, between Luther and Zwingli, Mrs. C. F. Martzolff, of Roseville, O., under the caption "Hoc Est Corpus Meum," makes the following poetical offering in the *Lutheran Standard* (June 10): —

"This is My body." Christ's own word,
Whom we accept as God and Lord.
Though heaven and earth should pass away,
This word of His must ever stay.

"This is My body, giv'n for you;
My words are Life and Spirit, too.
Take, eat, and live and dwell in Me,
As I will also dwell in thee."

This is the blood He shed for you,
And for your sins. This drink and do
In memory of the Paschal Lamb
Appointed by the great "I Am."

"This is My body; this My blood";
No carnal mind has understood,
But faith accepts, and we believe
What Christ declared we shall receive.

"This is My body." Luther stood
Like rock with strength the text imbued.
So stands the Church, whose corner-stone
Is Christ, with faith in Christ alone.

— It is heartening to read the following on unionism in the same paper in the issue for June 17: "In an editorial in the *Lutheran* of May 25 we find this statement: *'Unionism, which is in high favor in America, has always been the breeder of rationalism — or at any rate the fertile soil on which it grows.'* The italics are our own, because we want the words to be sure to catch the eye. And we want them to be seen and to be seriously reflected upon, because they are true words; true to logic, true to history, and true to facts. Unionism is a breeder of rationalism. And this is the way it works. Churches or denominations are kept apart by distinctive doctrines. If there were no distinctive doctrines or teachings marking one church off from another, then there would be no sufficient reason whatever for the existence of different churches; if all held the same views throughout concerning Bible teaching, then certainly all should be united in one body, at least so far as a confession of faith is concerned. But where there are distinctive doctrines and these doctrines are to be maintained, there the existence of different church-bodies is a necessity; and such is actually the situation. The second thing is this: These distinctive doctrines, at least so far as the Lutheran Church is concerned, or as held by the Lutheran Church, are not only essential

doctrines that dare not be surrendered, but they are doctrines likewise that must be taken on faith. Reason cannot grasp them nor understand them, and reason will therefore not accept them. If we are going to own them and accept them, it must be done on faith. For example, the virgin birth of Christ; reason cannot understand it and therefore refuses to accept it. As Spurgeon said of a certain passage which he was asked to explain: I can't understand it — I can't explain it — I simply believe it. So we must simply believe the virgin birth and wait till a later day for the explanation. The next thing is this: Unionism requires one to ignore and cast overboard these distinctive doctrines. There is no other way of getting into the union; all must get down on the same broad, low level; and that means rationalism, accepting only such teachings of the Bible as reason can grasp and account for. But what becomes of the Bible as God's Word in the process? It is emptied of its substance; its vitals are taken out, it becomes a lifeless corpus, a dead letter; it's denatured. That's where the flat and insipid teaching of modernists comes from: that there was no virgin birth of Christ, that Christ was but a man, that there is no atonement for sin, no justification by faith, no resurrection of Christ, no real inspiration of the Bible, no hell, no eternal punishment, no baptismal regeneration, no real presence in the Lord's Supper, and the like more. Eliminating faith and reducing the body of truth to the level of reason and getting together, that's the modern program: We don't want creeds, we don't want so much doctrine, we don't want theology at all; we want life and works, we need to do things, and we need to get together. The Gospel is at stake, our Lord Himself is at stake; they want to take away our Savior from us and lay Him where we can't find Him. That's why true Lutheranism and the Joint Synod of Ohio strike out against unionism. And can you blame us for it? We fear the results, and history shows that these results would surely follow; they always have in the past, and they will in the future. We don't want a denatured gospel nor do we want a mere human Christ who himself would need a savior; we want a living Gospel that is the very power of God unto salvation, and we want a living Christ, who is very God of very God, able to save us to the uttermost." — In the issue for June 24, in a discussion of the task imposed on the Lutheran Church in the aftermath of the war, however, the following sentiments are expressed: "A call has been issued for a Lutheran World Conference. And we believe this call should be heeded. We have reached a world crisis in the history of our Lutheran Church, and what we need first of all is to get a broad view of the actual situation. Such a Lutheran World Conference, conducted in the proper spirit, can be of immense value in revealing the real situation of affairs and devising ways and means of relief. The N. L. C. is arranging to participate in this conference, and we cannot but sanction this movement. We Lutherans of the world are like an army that needs to hold a council of war. Both for defense and offense we need such a council. Our enemies are closing in on us from all sides, and 'in multitude of counsel there is

wisdom.' Even at home the N. L. C. can be of great use if kept in the limits of its original organization. We cannot establish church-fellowship between the Lutheran synods without first removing the doctrinal differences between us and coming to a uniform practise on questions which vitally affect the doctrinal basis of our Church. Some of us have acted as though our entrance into the N. L. C. were a declaration of church-fellowship between the synods forming it. But it is not, and those who have acted as though it were have very much complicated the situation. At least they have jeopardized the continuance of the Joint Synod of Ohio in the N. L. C. For if the N. L. C. is to be made an instrument of propaganda for a laxer type of Lutheranism, then evidently we have come to the parting of the ways. We cannot sacrifice our confessional basis for the sake of external cooperation. Nor need we. We can remain where and what we are and still cooperate with other Lutheran synods in matters of common interest that are not matters of faith and confession. And possibly by such cooperation we can also do something toward clearing up and removing the things which stand in the way of real church union and fellowship." The trouble involved in this proposition is that it calls for joint *works* of faith, without full agreement in the *confession* of faith. It implies, moreover, a graded fellowship that would have to be extended to non-Lutheran, possibly to non-Christian bodies. D.

United Lutheran Church. — The front page of the *Lutheran* for June 29 presents a view of the massive eight-story Muehlenberg Building, which the Merger synods contemplate erecting on a piece of ground 74×117 feet at the corner of Thirteenth and Spruce streets in Philadelphia. The building is to house the publication work of the U. L. C., and N. R. Melhorn, who describes this great enterprise, calls it "the heights of promise for U. L. C. literature." — The extent to which the actual merging in the Merger synods is being accomplished appears from the following musings in an account of the recent meeting of the Ministerium of Pennsylvania: "Probably no section of North America is more richly blessed with 'kinds of Lutherans' than Eastern Pennsylvania. The right to administer the Word and Sacraments according to those fundamental principles of Lutheranism set forth in the Augsburg Confession and developed in the other Symbolical Books, coupled with a congregational form of government, several schools of theology, and certain 'states of mind' relative to forms and practises; these have resulted in much variety. Incident thereto are four synods, whose congregations scatter over the same territory. Sometimes they are non-competitive. Occasionally they are in positive rivalry — their church buildings within a few hundred yards of each other. The rivalry is generally fraternal, but there are results which merging would eliminate to the great advantage of the Lutheran Church as a whole. It would be better if all the members who belong to the United Lutheran Church could give attention undividedly to the unchurched, to institutions of charity and love. Colleges and seminaries would be able to advance more rapidly, could

they escape the present necessity of doubling or trebling buildings for classes, libraries, and so on. The same observation applies to duplicate and triplicate faculties and endowments. In our capacity of an unprejudiced observer we feel constrained to state to our readers that a regrouping of the congregations that constitute the Ministerium of Pennsylvania, the East Pennsylvania Synod, the Susquehanna Synod, and the Central Pennsylvania Synod is at present impossible. We do not expect the present divisions to remain forever. We are confident, however, that they cannot be overcome until the present reasons for division have been overcome. We expect that to occur, and in the interest of much better Christianity and much more effective Lutheranism in a part of the Church from which God expects great service in the next decade, we report the agreement of a committee representing these four synods to meet next October to consider ways and means of working together in departments where they now work apart. We have hinted at evils of reduplication, evils of overlapping, evils of unchurchly rivalry in past issues. But the positive demands of neglected portions of our responsibility are even stronger reasons for closer unity. The study and correction of seeing is often a necessity. Occasionally the writer has to stop and wipe his glasses. Sometimes he must get a new pair of lenses. Some years ago he got too old for his eyes and had to purchase spectacles. One's eyes always do the best they can, but one thinks on the basis of what his eyes enable him to see. If we see wrongly, we think wrongly. If we think wrongly, we judge wrongly. If we judge wrongly, we act wrongly. Wrong thinking on the same subject divides. It divides inevitably. Christian fellowship is a partnership. A partnership is an agreement. Divisions will and should continue during disagreement. It was a Scot who poetically exclaimed:

O wad some power the giftie gie us
To see oursel's as others see us!

To our mind, Burns's couplet lacks a principle, that we need likewise to see ourselves as we truly are. When that joint committee gets together next fall, we respectfully urge them to have confidence and courage. Having confidence, let the representatives of each synod relate that synod's merits. Having courage, let each confess the demerits. Then having more courage, let each synod learn how its neighbors measure it. Then having more confidence, let each synod believe it can overcome its faults, to the satisfaction of closer unity. The next requirement will be the destruction of grindstones; thus no sound of grinding, even low, will interrupt the discussions of plans of constructive cooperation. It will be no place to bring axes to grind." "Fraternal competition" is of questionable value, as it usually entails duplication of effort and, as a consequence, waste of energy and means. The lesson pointed in the above may occasionally be applicable to conditions in our own circles. — At its convention at Unionville the Synod of Central Canada, "amid scenes of real enthusiasm," adopted proposals for its merging with the Synod of Canada made by the latter synod. Previous overtures made to this effect a year ago had been turned down. D.

The state of the world moves the *Lutheran* (July 13) to publish a display editorial on the front page in which the prevailing pessimism as to our miserable present and the dismal future to which we may look forward in this world are arrayed against the unchanging love of Jesus for sinners. The reminder is good and timely. Pessimism and optimism in Christians reveal their spiritual view-points and bases. If we take our stand on the Law, reflect on its unfulfilled obligations, and view the ruthless manner in which it is constantly set aside by the vast majority of men, pessimism is inevitable, in fact, is the only proper attitude of the mind. If we survey all things as wards of God's rescuing grace, from the basis of the Gospel, we cannot but feel optimistic. "He doeth all things well." Under pessimistic circumstances Paul was an optimist when he wrote Rom. 8, 31—39. Christian optimism is enjoined by the Lord at sight of the world's impending disintegration. Luke 22, 28 ff.; comp. Phil. 4, 4 f.; Rev. 22, 17. 20. In this matter, too, the old distinction between the Law and the Gospel which Luther dins into our ears is to be remembered.

D.

Study of Ancient Languages. — Under this heading Dr. E. H. Klotschke, in the *Lutheran Quarterly* (April, 1922), writes: "No one is competently educated in theology as a science who cannot examine a text of the Holy Scriptures in the original. A minister is to be an expounder of the Bible. But how can he perform his duty with satisfaction to himself and others if he has access neither to the original Bible nor to the best works on the Bible? Is it not about time to do away with the mistaken notion that linguistic studies are of no importance to the future expounder of the Word of God? We must, therefore, regard Greek and Hebrew as actually vocational subjects in the training of the prospective minister of the Gospel.... But this is not all. Linguistic studies have their proper and important place not only in the college and seminary curriculum. It is unfortunately true that a large proportion of men who enter the ministry begin to lose intellectual strength from the moment they leave the seminary. This is deplorable, and yet it is natural. If you hang the magnet up and give it nothing to do, it will gradually lose its power. Our faculties become dull and soon lose their power if they are not exercised. This is especially true as far as the knowledge of ancient languages is concerned. Experience teaches that many students entirely neglect the ancient languages after leaving the seminary, and, of course, soon forget what they have learned — to say nothing of those who have hardly anything to forget of the little Greek they have saved out of the wreck of their classical studies. Resting is rusting. Activity is a necessity to growth. Man is made for growth. Let no minister think that he ever ceases to be a student even if he has completed his seminary course. He begins as a student, and he remains a student until he reaches the terminus of his earthly career, provided he has scholarly instincts and the spirit of the true student. Either he or his seminary is seriously at fault if this is not the case. It is in the seminary where lifelong habits of study

should be encouraged and developed, habits that should grow stronger from year to year." MUELLER.

Anti-Genesis and Anti-Christ.—In *Signs of the Times* (May 23, 1922), John E. Fulton strikingly emphasizes the antichristian trend of evolution. He writes: "Let us ask the champions of evolution a few questions. How about the protoplasmic mud-mass from which it is alleged the mollusk, and more recently the monkey, evolved? Whence did that very remote form of life and the fire mist originate? Tell us how it started, and why it didn't start before. In Darwin's two principal books all our anxious queries are answered by the expression, 'We may well suppose,' used over eight hundred times! Thus on vital questions we are to be satisfied only by a 'We may well suppose.' Is this the best we are offered if we turn from the record of Genesis? What has evolution, under the leadership of Darwin, and evolution in any form brought in the way of hope and blessing to take the place of revelation? Nothing. Such is only a gospel of despair. Carlyle termed it a 'gospel of dirt,' and so it is, delving down into geological specimens and into the protoplasmic mud-mass and sea-ooze to find the origin of things. But 'men love darkness rather than light.' There are, of course, men in the Church and in the pulpit who have endeavored to harmonize evolution and the Bible, but there is no avoiding the fact that when Darwin's theory was announced half a century ago, it brought special joy to the camp of the enemies of the Bible; and it was received cordially and very generally by such, not because it was so scientifically approved as that the theory struck at the very foundation of Bible-truth. Haeckel, the great German naturalist, termed the new doctrine 'anti-Genesis,' stating that Darwin had annihilated Genesis. And the doctrine of the descent of man from sea-ooze through snail and monkey is not only anti-Genesis, but it is also anti-Matthew, anti-Mark, anti-Luke, anti-John, and anti-Christ; for the Bible makes Christ the divine Son of God, and evolution would allow Him to be a great example only. Darwin's theory degrades and makes the Gospel sacrilegious. Shall we forsake the fountains of living waters for broken and empty cisterns? Shall we exchange the blessed Gospel of the Son of God and of man for a gospel of despair? Shall we not rather by faith accept the account God, our Father, gives of origin and the beginning of all things as recorded in the first chapter of Genesis? Men may present this theory and that, all of which are antagonistic one to the other, but the simplest of them all is harder to believe than the plain statement of Genesis." MUELLER.

Gnawing at the Vitals of Religion.—"That not only in the homeland, but also in the mission-field the new theology is eating away the vitals of Christianity and leaving men naught but a shell of ethics" is the claim of George B. Thompson, as set forth in the *Signs of the Times*. Quoting Dr. A. H. Strong in his book, *Tour of Missions*, he writes: "What is the effect of this method of interpretation upon missions? I have just come from an extensive tour in mission-fields. I have visited missionaries of several denominations.

I have found those missions most successful which have held to the old Gospel and to the policy of the New Testament. But I have found a growing tendency to depend upon education rather than upon evangelism. What would Peter have said on the Day of Pentecost if you had advised him not to incur the wrath of the Jews by his preaching, but to establish schools and to trust to the gradual enlightenment of the Jewish nation by means of literature? He might have replied that our Lord made it His first duty to 'make disciples,' and only afterwards to 'teach them to observe all things' which he had commanded. Christian schools and Christian teaching are necessary in their place, but they are second, not first. Our lack at home of the right interpretation of Scripture and our fading knowledge in experience of the presence and power of Christ have gone from us around the world. Some boards are sending out as missionaries young men who lack definite views of doctrine. These young men, having nothing positive to preach, choose rather to teach in the English language, in schools where English is spoken, rather than preach in the native language which requires a lifetime of study. When they teach, they cannot help revealing their mental poverty and disturbing the simple faith of their pupils, having no certainty in others. For 'if the trumpet gives no certain sound, who will arm himself for the battle?'"

He furthermore quotes the same author as follows: "We are introducing into our ministry men who either never knew the Lord, or who have lost their faith in Him and their love for Him. The unbelief in our seminary teaching is like a blinding mist which is slowly settling down upon our churches and is gradually abolishing, not only all definite views of Christian doctrine, but also all conviction of duty to 'contend earnestly for the faith' of our fathers. So we are giving up our policy to please and to join other denominations. If this were only a lapse in denominationalism, we might call it a mere change in our ways of expressing faith. But it is a far more radical evil. It is refusal to rally to Christ's colors in the great conflict with error and sin. We are ceasing to be evangelistic as well as evangelical; and if this downward progress continues, we shall in due time cease to exist. This is the fate of Unitarianism to-day. We Baptists must reform or die." (*Id.*, pp. 192. 193.)

In concluding his remarks, Mr. Thompson says: "What is needed is a ministry in the pulpit who believe the Word of God, men like the martyrs, who unquestioningly went to the dungeon and to the stake rather than disobey its holy precepts. We need teachers in our schools and theological seminaries whose faith has not been honeycombed with unbelief brought over to this land from the Continental universities. Who will teach the students that a 'Thus saith the Lord' is sufficient to settle any question? Christians grow by believing the Word, and not by the guesses of some infidel philosophers whose speculations set at naught this Word." MUELLER.

The Task of the Church. — The following sane and Scriptural view of the work of the Church is given in the *Princeton Theological*

Review (April, 1922) in an article entitled, "Christianity and To-day," by F. S. Downs. We read: "The biggest and most urgent task of the Church is to make Christians. The Church is primarily called to give the Gospel to every creature in every generation. Every Christian is under orders to propagate his faith, and that, not only by proxy, but personally, directly, witnessing with his mouth to Jesus Christ as a Savior, able and willing to save. . . . The Church has many duties to perform. As individuals, organized outside the Church in one great army, men must be in the thick of every fight for God and man, following at whatever cost the captaincy of Jesus. But the Church as an institution has as her chief business the making of Christians. She is the only institution in the world in that business. If she neglects that business under the manifold calls that the world brings to her, then the world is doomed. The Church must all the time be devoting her energies to bring men into living relationship and vital union with Jesus Christ. She must teach all such 'to observe all things' that Christ has taught, that Christian men may know how to apply the Christianity they have. Let every pulpit ring with the Good News of a Savior from sin. Let the same pulpits declare the will of God from the Word of God to the people of to-day in the language of to-day to meet all the needs of to-day. Then, as the Lord of Life is crowned in the lives of those who see and hear, we shall have as never before the kingdom of God coming in power. The hope of the world is in Christianity. We have been entrusted with this Christianity for every life and for all of life. Let us see to it that every man has the opportunity to know and to receive this Christianity. Let us give ourselves to the task of making Christians. In doing that, immortal souls will be saved for time and eternity, and the armies of God will be so recruited that the world can be stormed by redeeming love, and brought to the feet of Jesus Christ, our Lord." MUELLER.

Sources of Catholic Growth. — The *Biblical Review* (April, 1922), in commenting on the "un-American performances of the government of New York City," quotes some interesting statistics, gathered by Walter Laidlaw, on the Protestant and Catholic numerical strength in America. The following facts are pointed out: "The Protestant and non-Catholic population is in the majority now; still, with a steady increase of population from the Catholic lands of Europe and the comparatively low birth-rate of Americans, there is nothing to prevent our American principles, institutions, and traditions from being supplanted by those of a hopelessly alien type unless a determined stand in their defense is made. Here are some of the figures: 'The Protestant population constitutes 72 per cent. as over against a Catholic population of 15.5 per cent. From 1906 to 1916, the period covered by Government census figures, the Catholics had a growth of 10.6 per cent., while the various Protestant bodies grew from 17.4 to 28.2 per cent. Analyzing the sources of Catholic growth, Dr. Laidlaw points out that in the ten years the English-speaking Catholic churches grew only 1.5 per cent., while

the foreign-speaking churches grew 22.1 per cent., indicating that the growth of Catholicism is due to immigration from Catholic countries.'" MUELLER.

The Spread of Mormonism. — In the same number of the *Biblical Review*, the following statements concerning the spread of Mormonism deserve notice: "Mormonism is not making as much noise as some other religious organizations, but is aggressively alive none the less. It is one of the perils to which America has been and is largely asleep. The *Christian Statesman* is credited with this account of one of the most recent building enterprises of Mormonism, to which it appends a list of the other edifices of the kind: 'The ninth secret temple of Mormonism was begun early in September, 1921, at Mesa, Ariz. The polygamous prophet Grant selected the site some time ago, and a large group of high dignitaries of the church attended the ground-breaking ceremonies. The church intends to rush this edifice and complete it within a year. It is to cost something more than $500,000, and is to be the most ambitious piece of architecture in Arizona. The other temples erected by the Mormons are given as follows in the order of their dedication: at Kirtland, O., in 1836; at Nauvoo, Ill., in 1846; at Salt Lake City, Utah, in 1893; at St. George, Utah; at Manti, Utah; at Logan, Utah; at Cardston, Alberta, Canada; and at Laie, Hawaii. These temples are all secret, not being used for public services, but devoted to the administration of endowment rituals and celestial marriage ceremonies with baptisms and marriages for the dead.'" MUELLER.

A Special Baptist Representative in Europe. — The *Watchman-Examiner* in a recent issue reports: "In recent years it has become evident that conditions in the Baptist work in France required a closer study than could be made by one who is not in residence in that country. It became clear that a type of exceedingly important service was necessary which could not be rendered by the Baptist commissioner for Europe, Dr. J. H. Rushbrooke, who as the representative of Northern, Southern, Canadian, and English Baptists is fully occupied with other important duties. With a view to careful and wise expenditure of money and possible reductions, and in order to establish closer relationships with struggling Baptist churches as well as with associations and committees in Europe, the appointment of a special representative for service in France and other European countries seemed essential. Accordingly, Prof. W. O. Lewis, of William Jewell College, Missouri, who by training, experience, and interest seems peculiarly well qualified for this task, has been invited by the Foreign Mission Society to undertake this special service. Dr. Lewis will sail soon after the close of the present school-year at William Jewell College. Dr. Lewis is a native of Missouri, a graduate of William Jewell College and the Southern Baptist Theological Seminary. After pastorates in St. Louis and St. Joseph, Mo., he studied for several years in Germany; since 1910 he has been on the faculty of his *alma mater*. He served as a chaplain with the American Expeditionary Forces in France and spent three months with the army of

occupation. During this service he became well acquainted with French Baptist leaders and has long been interested in the progress of Baptists in Europe."

There is no doubt that unusual opportunities are presenting themselves in Germany and other European countries to our Lutheran Church at the present time. What Germany and the rest of Europe needs to-day worse than food and clothing is the pure Gospel. Therein lies its only hope. We owe it to the people over there to bring to them the blessings of true evangelical preaching, and we should not remain at home while others, less able than we are to help a people in dire spiritual distress, are sending men across the waters. The favorable action taken recently by representatives of our Synod assembled at St. Louis, and the sending of two of our ministerial candidates to Europe, will, no doubt, be heartily approved by all the members of our Synod and also by our brethren of the Saxon Free Church.

FRITZ.

Who Is the Father of the Sunday-school? — It is quite generally accepted that Robert Raikes must be given credit for having first established that institution which developed into the modern Sunday-school. But *America,* in its issue of May 27, tells us that "the honor of having conceived, organized, and methodized that institution belongs to the Catholic Church and her children." The article from which we are quoting says: "To go no further than about the middle of the sixteenth century, more than two hundred years before Robert Raikes had begun his work in Gloucester, we find Sunday-schools at Milan. They had been introduced there by the Abbate Castellino da Castello in 1536. A quarter of a century after, a wealthy Milanese nobleman, Marco de Sadis-Cusani, a forerunner of Raikes and no less pious and energetic than he, founded in Rome that association which, under the protection of Popes Pius IV, Pius V, and Paul V, developed into two bodies, one composed of priests, 'The Fathers of Christian Doctrine,' the other of laymen, 'The Confraternity of Christian Laymen.' Here, in full working order, we find the institution of which Robert Raikes is said to have conceived the first idea. Later, St. Charles Borromeo (1538—84) so perfectly standardized the Sunday-school system in his archdiocese of Milan that he is for that reason sometimes called 'the Father of the Sunday-school.'"

FRITZ.

The Congregational Church has long ago not only tolerated, but espoused modern religious liberalism. Its attitude may be clearly seen from the following words taken from a recent issue of the *Congregationalist:* "We are personally of the opinion that progress in Christian thought in the best minds of to-day is as remarkable as progress in scientific discovery. We cannot insist that other men should share this opinion, but we can at least demand an opening of the eyes to facts. When a Congregational minister, as one did recently, characterizes a series of articles by one of the foremost leaders in our Congregational fellowship, which appeared in this paper, as 'disgraceful, contradicting the Word of God almost on every page,'

he should understand that he is maligning, not an individual, nor a small group, but a great phalanx of the most eminent and powerful men among us, college presidents, professors, teachers, preachers, pastors, missionaries, distinguished laymen, men whose lives and services bear witness to the quality of their faith, their reverence for truth, and for the Bible as a book of life and liberty, and their passion for redemption. If such a man cannot understand or trust his brethren, he might at least restrain his tongue and his pen from vilification. We speak plainly, for there is no room for equivocation and hedging. We are threatened in Congregationalism with no serious disruption, but in some personalities and communities disruptive forces are at work. Liberalism and conservatism can work together only where there is recognition of Christian liberty, and there can be Christian liberty only where there is Christian love." FRITZ.

The deplorable condition of the sectarian churches is becoming more apparent from day to day. Infidelity is manifesting itself more and more, and is being tolerated. While it is true that voices are being heard that seemingly indicate a return to conservatism, there are others who are openly advocating that both liberalism and conservatism be given a place in the Church. The latter position means that liberalism is striving for supremacy and, finally, for sole recognition; and the position taken by the so-called conservative element is not the uncompromising position of a Luther, but that of a Melanchthon and a Calixtus. Those who are willing to make compromises for the sake of an outward peace and an outward union will never lead the Church back to its pristine purity, but are playing directly into the hands of the liberals. The Word of God speaks plainly, and history voices a warning. Let us beware! FRITZ.

Week-day religious instruction is now being advocated by non-Lutheran Protestant churches. These churches, through some of their leaders, frankly admit that they have neglected the religious training of the young by providing nothing more than the Sunday-school. Many books are written on the subject. One of the clearest testimonies we have read is that taken from an educational monthly of the Christian Reformed Church of Rochester, N. Y. Referring to a "Society for Christian Instruction" which they organized, the testimony reads: "The society is composed of parents who are convinced of the necessity of giving their children a thorough Christian education, from the cradle to mature man- and womanhood. They believe that all instruction given their children should be permeated with the never-failing principles of the infallible Word of God. They believe that religious education in Sunday-schools, Catechism classes, and other part-time institutions is not sufficient for their children. They are heartily in favor of all instruction which tends to develop the spiritual part of God's creatures; but they are convinced that the material part also should be developed in a Christian atmosphere. Separating one's spirit from the body produces death. Interwoven as the parts are, the members of the Society for Christian Instruction do not believe it possible to develop each part in a different manner.

The human being is essentially spiritual. The spiritual life, therefore, should dominate the temporal. The issues of life should be viewed from the spiritual rather than from the material side."

The conviction that "the material part [of the human being] also should be developed in a Christian atmosphere" argues in favor of our parochial schools. Whether or not the church at Rochester has established such we do not know, but others who are advocating more religious instruction are trying to make provision only for additional religious instruction, letting the public school have charge of the child as before. This, however, will not do. To be brought up in a Christian atmosphere, "all the instruction given to the children should be permeated with the never-failing principles of the infallible Word of God." This calls for the Christian school. FRITZ.

Shall Northern Baptists Come to Peace by Compromise? — In reply to this question, the *Watchman-Examiner* (May 18, 1922) declares: "The present domination of the Baptist denomination by liberals is not wholly their fault. While they have been anxious for office and intolerant of interference with their opinions and their programs, they have come into office largely by reason of two patent facts: First, there is always a keen sense of fraternity in a new faith, and one of them in office has become a 'rooter' for his kind. Secondly, the outstanding conservatives of our denomination in America have been such busy and burdened men that they have either refused office altogether, or, if they accepted it, have proved themselves, in the matter of attendance on necessary meetings and expressions of continued interest, poor officials. Few modernists are busy in the pastorate. The degree of their success seldom burdens them. They have time, therefore, for denominational demands and reveal a spirit of readiness. They have one virtue in common with the great prophet, 'Here am I; send me.' The consequence is liberals govern a conservative people.

"The Baptists of this hour are in duty bound to defend the heritage of their faith. Should we fail in this, we would prove ourselves unworthy sons and still more unworthy successors of our great and courageous fathers. There may be some soft souls who can be deterred by the charge that defenders of the faith are the 'disturbers of the peace,' and who belong by nature to those prophets mentioned in the Bible, but not commended, whose constant cry is, 'Peace! Peace!' Had Martin Luther heeded them, Protestantism would have been still-born or perished in its swaddling-clothes. Had our Baptist forefathers heeded them, our glorious denomination would have long since been extinct. We need to give ear again to an A. J. Gordon while he makes clear to us that any defense of truth will be followed by 'the cries and writhings of wounded error,' 'the contortions of strangled serpents around the cradle of any new Hercules come for reformation,' and then we need to heed his injunction and be less disturbed by the convulsions of throttled falsehood than by the propriety of a false peace. . . . The vocabulary of Christianity does not contain the word 'compromise.'" MUELLER.

Is Darwinism Still Popular? — The *Lutheran Church Herald* (May 9), discussing the recent fray of William Jennings Bryan with evolutionists, remarks: "It is very difficult to take a stand against public opinion. When William Jennings Bryan commenced to attack the evolution theory in his lectures, he was immediately made the butt of ridicule by the newspaper paragraphers and writers, who are quick to seek public applause and gain a cheap notoriety by taking the popular side and pointing to him as a man with medieval ideas, a man afflicted with the leprosy of incompetence, and a mental slave of effete traditions and antediluvian notions. In the popular mind the evolution theory has become a sacred creed, looked upon with profound reverence and defended with as much unction and propounded with as much dogmatism and positiveness as any creed in the world. Very few know what it means or attempt to explain it, but they take the word of the so-called scientist, who has surrounded himself with a halo of mystery and given the common man to understand that it is not for him to look into the profound, esoteric wisdom which he has discovered by his investigations; all he has to do is to accept the results in all reverence and humility, and cry out, 'Great is Diana of the Ephesians!' Thus he holds in a sort of superstitious awe the minds enslaved, and controls them like the Medicine Man among the American Red Men. The evolution theory is about twenty centuries old, but did not become a popular fad before Charles Darwin, in 1858, announced the hypothesis of the 'origin of species by spontaneous variation and the survival of the fittest through natural selection in the struggle for existence.' After a while the hypothesis was generally accepted in Germany, England, and America, and during a period of twenty years, beginning near 1880, any one who would question these views was immediately branded as an obscurantist, who had not kept pace with modern scientific development. Philosophers, college professors, scientists, men of literature, and theologians fell in line and proclaimed it one of the greatest discoveries in science, and everything, even divine revelation, had to be forced into harmony with this new-established result of modern science. . . .

"Evolutionists have been divided into two classes, naturalists and supernaturalists. The naturalist, as the term implies, rules God out of the universe from start to finish, the claim being that nature is abundantly able to look after herself, and all things committed to her care, independent of any antecedent, outside, or supernatural, interposition. The supernaturalists, on the other hand, admit God into all the schemes of the universe, including evolution, and place nature more or less under His control. In the mind of extreme supernaturalists, evolution is God's method in world building; others contend that after God had set things going, all has been left to run its course. But all believe in what is implied in the terms 'natural selection,' 'struggle for existence,' 'survival of the fittest,' and 'transmutation.' The main difference between the two is that the supernaturalist denies spontaneous generation, or that life originates of itself, but as to process of development, after the problem of origin of

life has been settled, they both adopt the hypothesis of natural selection and transmutation. But the moment a supernatural factor is admitted into the scheme of the universe, the whole theory has been weakened. If God is needed in the creation of life germs, why not in other things? But it is the supernaturalists that have done perhaps more to destroy faith in Bible revelation than the proponent of a coarse, materialistic evolution.

"The general impression has been created by newspapers, lecturers, liberal theologians, high school and some university and college professors that 'evolution is accepted by all scientists and publicists,' that it is opposed only by persons who are not familiar with either the evolution hypothesis or the facts of natural history, that it is misunderstood and misinterpreted, etc. Canon Barnes of Westminster made the statement this year: 'Evolution began as a possible theory. Darwin showed that it was a probable theory. We now assume it to be a fact, because all the evidence that biologists discover confirms the idea. We must accept the authority of men of science within their own domain.' He continues: 'From electrons came matter. From matter life emerged. From life came mind. From mind spiritual consciousness developed. Man, who rules the world to-day, probably came from lower mammals which sprang from amphibians, which, in turn, came from fishes, and they, in turn, from segmented worms.'

"Now the fact of the matter is that many expert anthropologists, biologists, and geologists have for several years discarded these theories. We wish to quote from some of these: Prof. William Bateson, former president of the British Association for the Advancement of Science, declared at Toronto, December 28, 1921, that it was impossible for scientists any longer to agree with Charles Darwin's theory of the origin of species. 'There was no evidence of any one species acquiring new faculties, but that there were plenty of examples of species losing faculties. Species lose things, but do not add to their possessions. . . . Variations of many kinds, often considerable, we daily witness, but no origin of species.' Dr. William Hanna Thompson, president of the New York Academy of Medicine, says: 'The Darwinian theory is now rejected by the majority of biologists as absurdly inadequate, owing to its principle's being wholly negative. Selection of any kind does not produce anything.' James Orr, distinguished Scotch professor, who has gathered 'the latest views first-hand,' states: 'The greatest scientists and theologians of Europe are now pronouncing Darwinism to be absolutely dead.'" MUELLER.

A Setback to Bahaism. — Relative to this modern delusion, which a short time ago seemed to enjoy the vogue in our country, the *Watchman-Examiner* (May 18) states the following: "Bahaism has recently received a serious setback, according to the following report which has just gone out through the religious press of Chicago: 'The Bahaist Temple project, located in Wilmette, a suburb of Chicago, has been widely advertised in the religious press. It has been announced that a $10,000,000 structure was to be erected, and during

the past winter the foundation was laid for the building. Now comes the announcement that the Bahaist organization is being sued by the foundation contractor for $13,000. Since suit was entered, no further work has been done on the structure. The leaders, when asked with regard to their resources, declare that they receive offerings continually from all parts of the world. There are about 3,000 Bahaists in the United States, according to the census. It is stated that Chicago is one of the strongest centers for the sect in this country.'"

MUELLER.

"The Ethical Conception of Christ." — Under this heading the *Presbyterian* (May 4) expresses itself as follows: "Scores of teachers and preachers among us fully believe in the ethical Christ. He is to them the pathfinder of the new way to God, who preaches a new God and reveals Him in his own life. He is a man and a son of God just as we are or may be, in whom the 'God-consciousness' reveals itself, as in no man before or after him; but in holiness he is only quantitatively, not qualitatively, removed from us. He is therefore our great example, and every true Christian should endeavor to follow him as far as he may. The true deity of Christ has been surrendered as well as his sacrificial death, and the latter has been replaced in the teaching of many by the 'sacrificial life of the believer.' No one, perhaps, has delineated this conception of Christ more clearly and with greater enthusiasm and ability than Dr. Heinrich Weinel, of Jena, in his wonderfully illuminating book, 'Ist das liberale Jesusbild widerlegt?'"

"Weinel and all like-minded scholars reject the doctrine of inspiration; to them the Scriptures are mere literature, to be subjected to the severest textual and historical criticism. Thus the whole story of the life of Christ is expunged and emasculated until only what seems psychologically probable and possible is left. When we look at the Christ as He finally escapes the hands of His critics, we may well wail with Mary, 'They have taken my Lord away, and I know not where they have laid Him.' But still this poor remnant of the historical Christ is deemed to be the ethical ideal of the ages. He teaches us what it means to be 'homesick for God.' Says Weinel: 'It is the figure of a pure and strong, a good and a true man, who had devoted himself and his life to his people to make it pure and strong through the preaching of God the Father and a life out of the fulness of faith; a man, who in the cornfield and among playing children, in the many-colored beauty of the lilies, and in the song of the birds heard the voice of God.' He considers Christ 'a prophet who has walked the pathway of love and sacrifice, loyal even to the death of the cross.' All is found in His life, much in His teaching, and little or nothing in His death. For His teaching must by no means be accepted as the final word. Says Weinel: 'We do not subject ourselves to his view of the world, his faith in spirits no longer explains to us illness and sad events in the history of man; his ideas of heaven and hell, yea, and a great part of his religion which depends on them,... all that has dropped away from us.' Christ is the ethical

ideal of humanity, who illumines the whole long pathway of history in every detail and every relation.

"How familiar all this sounds to us! Half a century ago this new doctrine — not so new, therefore, as it would seem to be — was offered to the Church of the Netherlands. It was widely hailed and for a time swept the Church. But soon it was seen that halting on an inclined plane is impossible, and from this ethical mysticism people swiftly passed into the realm of absolute negation. And thus it will prove to be in America. As an ethical ideal, a Jew who lived two millenniums ago has precious little to say to our day. As the world's Savior, as the Lamb of God, which taketh away the sins of the world, as the Founder of historic Christianity, and of a faith for which thousands have gladly died, He stands forever unchanged and unchangeable." MUELLER.

The Southern Baptist Convention held its sixty-seventh annual meeting at Jacksonville, Fla. More than 4,000 were present. We quote from the report on the convention printed in the *Watchman-Examiner:* —

"According to custom, the president, Dr. Mullins, was reelected. It is generally understood that the president shall serve for three years. . . . The convention sermon was preached on the evening of the first day to a great audience of men which must have inspired the preacher. The women were absent in their own meeting, and yet the great tabernacle was three-fourths full. What a body of men this was! How they sang, how they prayed, how they listened, how they responded to the preacher! This annual sermon was by Dr. Samuel Judson Porter, of the First Church, Oklahoma City, Okla. It was an eloquent, but profoundly thoughtful discourse, delivered without notes and with great earnestness. The text was Heb. 10, 12—15.

"All the boards of the convention had a year of unusual prosperity. The Sunday-school Board has net resources of $1,060,869. Its receipts for the year were $1,289,489, a gain of $141,769 over last year. Out of its earnings, outside its direct business, it spent in denominational work $235,242. The Sunday-school enrolment is 2,201,345, a gain of 234,735 for the year. Six hundred and thirty-two churches were helped during the year by the Department of Architecture. The statistical department gives the following convention figures: Churches, 28,256, a gain for the year of 812; a membership of 3,284,634, a net gain of 85,629. There were 241,462 baptisms during the year.

"The Foreign Mission Board closed the year entirely out of debt, but in doing so it was obliged to use every possible economy and to refuse to enter many open doors. Addresses by Secretary Love and Drs. O. C. S. Wallace and W. F. Powell detailed the work of the Board, giving much interesting information. Workers from the field and a magnificent group of young people all ready to start for the field aroused enthusiasm by their presence and addresses. . . .

"The Ministerial Relief and Annuities Board is making steady progress. Last year it paid out to beneficiaries $128,966. With no

large gifts it has built up assets amounting to $1,149,088 during the past three years. Dr. Lunsford, the big-hearted secretary, is doing his utmost to provide for old and broken ministers, but he needs many more millions of dollars before his board can become thoroughly effective.

"The new Education Board, of which Dr. W. C. James is secretary, is functioning in many ways. . . . In the territory of the convention there are fifty-four academies, twenty-four junior colleges, thirty-six standard senior colleges, three missionary training-schools, and two theological seminaries. Last year there were enrolled in these schools 31,956 students; among these 2,466 are ministerial students, while 2,417 other young people in the schools are preparing for some kind of missionary or special Christian service. It has also been found that of the total enrolment of 45,494 in the State schools of the South, 9,403 are Baptists. Despite this interesting array of figures, the Education Board calls attention to the fact that Southern Baptists are doing too little for the education of their boys and girls, and that every possible effort must be made to increase the number of students and improve the character and raise the standard of the schools if the efficiency of Southern Baptists is to keep pace with their phenomenal numerical growth. The convention put on record its determination to safeguard the schools of the South from heretical teachings which will rob the young people of our day of their birthright privileges in Christ Jesus. . . .

"Dr. Livingston Johnson, president of the board of trustees, announced that Wake Forest College, Wake Forest, N. C., would soon come into the possession of a legacy of $1,250,000, bequeathed to the institution as a residuary legatee by Jabez C. Bostwick, who during his lifetime was a generous benefactor of the college. The announcement created enthusiasm, and the whole convention arose and sang 'Praise God from whom All Blessings Flow.'"

"The Southern Seminary, at Louisville, of which Dr. E. Y. Mullins is president, reported an enrolment during the last session of 414 students for the ministry and 270 women attending lectures and preparing for Christian work. A beautiful tract of land adjoining Cherokee Park in the suburbs of Louisville has been purchased, and on this tract in the near future a group of finely equipped buildings will be erected as the new and much-needed home of the seminary. The Southwestern Seminary, of which Dr. L. R. Scarborough is president, reported an enrolment for the past session of 406 students for the ministry and 390 women taking special courses, and an enrolment of 924 in the correspondence courses of the Seminary.

"Sentiment seems to be developing for the establishment of a new theological seminary to be situated nearer to the Atlantic coast than either of the old seminaries. Both the Southern and the Southwestern seminaries are crowded to overflowing, and fully 1,500 students for the ministry are now in the Southern schools and colleges preparing to enter a theological seminary. Either the established seminaries must greatly increase their facilities, or a new seminary

will be necessary. A committee of which Dr. Rufus W. Weaver, president of Mercer University, Georgia, was chairman, urged that further study be given to the matter during the coming year by a committee representative of all the States. Mercer University has a theological department of more than 100 students, and the Georgia Convention presented a memorial to the Southern Convention asking it to make Mercer's theological department the nucleus of the proposed new seminary. The whole matter will be referred to a committee for further study. The matter of a South-wide university will also receive thoughtful consideration."

"The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, is a wonderfully effective organization. Besides its far-reaching educational work among the young people and women of the churches, it raised last year more than $3,000,000, or nearly one-third of the total amount raised by the convention. At the Chattanooga Convention last year the Union asked for a representation of women on the executive committee and general boards of the convention. A committee was appointed, of which Dr. W. J. McGlothlin, of Furman University, was chairman, to consider the matter and to report at this convention. The committee's report was in favor of granting the request of the Woman's Missionary Union and recommended changes in the constitution of the convention providing for the appointment of women on all boards of the convention. Dr. A. J. Barton, of Louisiana, offered a substitute for the report of the committee, and this substitute was adopted by a vote of 1,151 to 615. The substitute declared that, as women are members of the convention, they have already all the rights and privileges of members, and that the Committee on Nominations should bear in mind that committees and boards should be composed of those best fitted to serve on them regardless of sex. This leaves the matter practically where it was before, and really refuses to the women the particular representation desired by the Woman's Missionary Union. The debate waxed hot on this question. Dr. J. W. Porter, of Lexington, Ky., expressed the opinion that present tendencies suggested that a time might come when women would preside over the convention, and with great earnestness he cried out: 'I know that we cannot get along without the women, but I hope the convention will die, or that I will die, or that Christ will come before the women have control.'...

"Last January, at the invitation of President Wood, of Stephens Junior College, a group of about thirty men and women from the Northern and Southern Conventions met at Columbia, Mo., for a three days' conference concerning matters of mutual interest to Northern and Southern Baptists. . . .

"Dr. Mullins, through the executive committee, presented the recommendations to the Southern Convention, and a committee was appointed to consider them and to report. The committee, of which Dr. John E. White was chairman, made the following report: —

" 'Your committee to which was referred the resolution from the conference of brethren of Columbia, Mo., begs leave to submit its report to the convention. Two requests were submitted through the

executive committee to the Southern Baptist Convention from this conference. First, that the Southern Baptist Convention appoint a committee of nine to act with a similar committee of the Northern Baptist Convention as a standing joint committee of comity and co-operation, which should be known as a joint committee of conference for matters of particular cooperation. Secondly, another committee of nine to form with a similar committee of the Northern Baptist Convention a joint committee which "should be charged with the duty of preparing a statement of faith and polity briefly and embodying the basis of fundamental principles and beliefs of Baptists."

"'Your committee, after full discussion, presents the following report: First, that the present relations between the two conventions of American Baptists are wholly fraternal and sympathetic, and there exists no barrier to particular agreements between the accredited agencies of the two conventions in matters of particular cooperation. Therefore we do not recommend the appointment of a standing committee as requested. Secondly, that the Southern Baptist Convention does not desire to take the initiative in the matter of formulating a general doctrinal statement for American Baptists, inasmuch as there exists at this time on the part of the Southern Baptists neither demand nor necessity for any new statements of Baptist faith and polity.'

"After a few brief remarks by Dr. Mullins, in which he justified the holding of the Columbia conference, the report of the committee was adopted by a unanimous vote, and the whole matter was thus disposed of." FRITZ.

A New Trick of Christian Science. — "People who are worried about *The Shorter Bible,*" remarks the *Continent,* "would do better if they transferred the major portion of their anxieties to a lesser, but far more perilous booklet entitled *The Runner's Bible,* which is on sale in many bookstores, and which has attracted considerable attention as apparently a very suitable gift for a Christian friend. The title is drawn from the familiar verse in Habakkuk: 'Write the vision and make it plain upon tablets that he may run that readeth it.' In this case, however, the advice may be more wisely taken as a warning to run away from some things inside this volume. For while the Scripture inside is all right, the comments are nothing but a thin distillation of 'Mother' Eddy's Christian Science doctrine. Though there is no reference to *Science and Health,* many of its phrases reappear, and like the author of *Science and Health,* this commentator reduces sin to an error and sickness to an imagination and the Lord Jesus Christ to a principle. Whatever may have been left out of *The Shorter Bible,* all that is in it is Scripture. But *The Runner's Bible* has a lot else that is made to appear Scriptural only by the violent exegesis of which Mother Eddy was a past mistress, and in which this author is apparently a very apt pupil." — *Watchman-Examiner.* FRITZ.

The message of Dr. Charles M. Sheldon to the churches of America in the *Christian Herald* of June 3 declares that the Master

will disown those churches that will not get together. This assertion requires further elucidation. Jesus has not only preached brotherly fellowship, but also separation, Matt. 7, 15 ff., and war, Matt. 10, 34 ff. His return to Judgment will be for the purpose of a separation. Matt. 7, 21 ff.; 25, 32 ff. His warning in Matt. 24, 23 ff. cannot be heeded without a separation. This teaching is echoed in the writings of His apostles. Rom. 16, 17 f.; 1 Tim. 6, 3 ff.; 2 Thess. 3, 6 f.; 2 Tim. 3, 5; Titus 3, 10; 2 John 10 f. In view of these passages there is rather a distinct danger that some of those who "get together" will be disowned. The *Lutheran Standard* (July 6) points out that getting together is not *per se* a virtuous action. All depends on the character of the persons who get together, and how and why they do so. The getting-together process itself has been regulated by Scripture. D.

United States. — A national Biblical museum is being planned for Washington, D. C. It is to afford Bible-students a place and every possible aid for Bible-study. The plan and purpose of this enterprise are magnificent; of the uses to which it may be put we cannot but think with a feeling of uneasiness. — In conferring upon President Harding the degree of Doctor of Laws, Dean West of Princeton University said: "Warren Gamaliel Harding. Trained in boyhood to habits of thrift and honor, guided by happy influences at home, schooled in youth, both as student and teacher, in the elemental lessons of our civilization, helping always in the life of his own community learning, and forming public opinion in his editorial career, he further enlarged his views by travel to observe conditions in European states, and by continuous service, State and national, and with marked success in the United States Senate. Faithful from the first 'over a few things,' he has been made 'ruler over many things' as the President of our Republic. Whatever different party judgments may properly be held as to policies, our people are one in honoring his readiness to seek the best advice, his strict endeavor to find the real truth, his capable handling of complicated difficulties, his immense patience and self-effacing modesty. The sweeping away of extravagant waste and the forming of a budget system show him a master in finance. His vote as Senator for the antistrike clause in the railroad bill and his attitude as President on the bonus reveal his quiet courage, and the great work of the conference for limiting armaments, assembled at his call, has won the gratitude of the world. His charter in things political is the Constitution. His guide in things spiritual is the Bible. First seeking to make American liberty sure, he is well aware that charity begins at home, but does not end there. He stands in the tradition of Lincoln, a man of the people, leading the people, heeding the will of the people and the need of the world." In these days when some of our brethren are studying the requirements of our great American schools for this, that, and the other, and some are compelled to seek to be accredited by our great schools, it may not be amiss to point out that the above is not an enumeration of requirements leading up to the LL. D. for one who

has taken no course in jurisprudence, written no thesis in law, achieved nothing in the science of jurisprudence. One way we have in America for getting an academic degree is by becoming President of the United States. — Reporting a commencement of Howard University for colored people, Mrs. Monroe remarks (the *Lutheran,* June 29): "Let us be careful how we treat people of other races. A bright man from India here for the world conference says: 'It is very absurd to call black people colored. They are not colored; God made them so. The women who color their cheeks and lips red, their noses white, their eyebrows black, are the real colored people.' If trouble comes through the black race, the Jew and the Jap will join with them. Read a new book, called *The Birthright,* by a negro." — At the sixteenth quadrennial International Sunday-school convention at Kansas City, Mo., June 21—27, Dr. W. O. Thompson, president of the Ohio State University, discussed a revival of religious education and said: "It is well to keep in mind that in the last three or four years there has come a deepened conviction in the minds of educators and Sunday-school people as to the necessity of a nation-wide program for the religious education of the youth. At this convention, therefore, will be presented the two great issues before the Sunday-schools, the evangelization of the youth and the adequate religious education of the children of America." This looks ominous. D.

Germany. — Dr. Ludwig Ihmels of the theological faculty at Leipzig succeeds Dr. Dibelius as *Oberhofprediger.* The Saxon court has gone out of existence since the revolution, but the title is still retained and with it the distinction that the incumbent of the office is the head of the Lutheran ministry of Saxony. Dr. Ihmels's residence will be at the capital of Saxony, Dresden. There is a rumor that the next convention of the Synod of Saxony will choose him *Landesbischof.* — Dr. S. P. Long has made a tour of study and inspection through Spain, Italy, Greece, Turkey, Syria, Palestine, Egypt, and France. Before starting for the Scandinavian countries he writes from Germany (the *Lutheran,* July 6): "The last week it was my privilege to be in Wittenberg when twenty-eight bodies of the Evangelical churches signed a new declaration of union on Luther's table, over Luther's grave in the *Schlosskirche.* As I looked at the monuments this week of Luther at Berlin, in Erfurt, in Eisenach, in Wittenberg, and in scores of churches and heard nothing but Luther and Christ in all the addresses and no mention of Calvin or Zwingli, I could not help but think that Luther lives all over Germany to-day as he never did before. Let all Lutherans remember that the union signed at Wittenberg on last Ascension Day does not ask Lutherans to give up their Confessions. The Church of Germany is fighting now for her existence. The preachers and students are making terrible sacrifices. The state has practically withdrawn her support, and the people are taxed to death to pay war indemnities, and never knew how to support the Church by free gifts. What Germany needs now is to get away from all rationalism, and a minister who will smash the valuable dark windows of Roman-inherited cathedrals and preach

heart-pricking sermons such as Peter did, and shake off the papish custom of formality, and meet the people as common sinners saved by grace. Germany is now passing through the fires, but comes out as pure gold. As far as I have seen the world, no nation on her stately buildings and monuments gives such prominent and universal honor to Jesus Christ as does Germany; and will God forsake her? Never!" Happy the man who can cherish these confidences, and would that they might come true! It is not a question of God forsaking Germany, but of Germany finding its way back to the God whom its spiritual leaders and many of its people have forsaken. Of this there is some prospect, but it is not great. In the circles of the former *Landeskirche* there is an evident desire to take as much as possible of the former *status rerum* over into the new church, and to form a numerically strong alliance for the purpose of making an impression on the general public. — A redeeming feature of the "Black Shame" is reported in the *Lutheran* (June 22): "Among the black troops occupying the Palatinate are a number of young Lutherans of the Norwegian and Parisian missions in Madagascar. In contrast to their still heathen countrymen, they behave decently and orderly and are befriended by the Y. M. C. A.'s. At Speyer, *e. g.*, they stroll out together into the country, singing hymns having melodies known to Lutherans all over the world, to the astonishment and relief of the white people passing." — At the *Kaiser Friedrich Gedaechtniskirche* at Berlin Prof. Dr. Sellin recently preached a sermon to academicians, in which he applied the episode recorded in 1 Kings 19, 4—18 (Elijah at Horeb) to the present state of humiliated Germany. The sermon was full of the terminology of orthodox Christian teaching. It pleaded for repentance and faith, spoke of a necessary regeneration and of the Holy Spirit, touched slightly on human disability in spiritual matters, and referred to Jesus as the Savior. It was, moreover, replete with evangelical citations from the Scriptures. And yet, unless one assumes that the preacher was addressing an audience fully trained in the Biblical *via salutis* and habituated by constant personal practise to its application at every stage of the divine pedagogy which sovereign grace applies to God's wards of mercy, the sermon was unsatisfactory; it left the impression that there was a sinister use made of good old Bible-terms and phrases that have taken on a new meaning and value after being recoined by modern theologians. Dr. Sellin's own theological position is too well known (and his commentary on the Minor Prophets just off the press reveals his position afresh) for any one who is conversant with the fundamental principles and the aims of modern theology to listen to it with unmixed pleasure and to be truly edified by it. It was vague in setting forth the operations of divine grace, the distinction between Law and Gospel, and flagrantly omitted all mention of the share which the destructive modern theology has had in wrecking the German nation. Unless the paganizing influences and effects of this theology on millions of Germans and other people is penitently acknowledged and this theology is scrapped as it deserves to be, there is little to be hoped for

from the Germany which in years to come may rise from the present ruins. The political reconstruction through the deft manipulation of national and international issues is, of course, possible; it is even probable. But that will be comparatively a trivial affair to Christians and without the least benefit to the Church. In fact, if modern German theology were given another chance together with the political rise of Germany, we may look for another instance of seven devils coming into the place where before there was one. D.

Austria. — The Viennese orthopedic surgeon Dr. Lorenz, who has been visiting and treating sufferers in our country, stated, in a very earnest and sincere manner, to a reporter of the *Detroit News* that the medical science or any other science "does not destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God." The question now arises whether this statement of Dr. Lorenz can be taken to mean that atheistic scientists are not honest men. Some of us have thought so and said so long ago, but the "honest atheist" is still stalking in the literature of the day, also some religious literature. The tenor of Rom. 1, 19. 20 is to exhibit the atheist as a person of unpardonable ignorance, while Rom. 2, 14. 15 stamps him as insincere. D.

Sweden. — Archbishop Soederblom, seconded by the bishops of Lund and of Scara, has cordially replied to the overtures made by the late Lambeth Conference to establish intercommunion between the Anglican and the Swedish state churches. While the archbishop voices his disagreement from the Anglican Church on the two fundamental doctrines of the Church (Apostolic Succession) and justification by faith, he indulges nevertheless the hope of a union with Anglicanism because of the many points of agreement that have been historically fixed in the Augsburg Confession and its adaptation, the Thirty-nine Articles. The Swedish archbishop is unquestionably the greatest Lutheran church politician of the day, and church union is his *métier*. Ecclesiastical Anglicanism has found the Swedish Lutheran Church in this country a promising mission-field in the past, and may repeat its efforts in the future. Its favorite method of union with the Swedes is by benevolent assimilation of the latter, just as political Anglicanism is benevolently assimilating the greater part of the world. An imperialistic stomach can take in many things so long as its *imperium* is granted. The Church and State of England go together in this respect, for Anglican bishops are officers of the British crown. The Swedish archbishop has already declared himself agreeable to fellowshiping Anglicans in pulpit and at ordinations and to offering an exchange of the Lord's Supper with Anglican communicants. Which means that his defense of the Lutheran position on the doctrine of the Church and of justification by faith is a mere oratorical effort addressed to the galleries, and a sort of confessional alibi prepared beforehand whenever they begin to hunt the man who sold Swedish Lutherans to British Episcopalians. The archbishop's unification scheme embraces also Roman Catholicism,

and he would call the new church of his hopes and dreams the Evangelical Catholic Church. This is very consistent; the only suggestion that could be made is to take the devil into this scheme. But perhaps he does not have to be taken in first. D.

Italy. — Aviators will join an act of worship to an act of their craft when they carry the new statue of their patroness, the Madonna of Loretto, from Rome. A year ago the old wooden statue, carved according to Catholic belief by St. Luke, was destroyed by fire, and a new statue was carved from cedar wood. Fire can destroy idols, but not idolatry. D.

Poland. — The *Lutheran* (July 6) reports a withdrawal of the German-speaking Lutherans in Poland from the jurisdiction of General Superintendent Bursche and the Warsaw Consistory "on account of repeated acts of injustice caused by his Polish superpatriotism.... The report given by the organ of the General Lutheran Conference does not accuse the congregations of hastiness. The congregations will organize separately." D.

Russia. — The proposed transfer of St. James's Lutheran Church at Riga to the Roman Catholics has not been made thanks to vigorous protests sent to the Latvian government by the Lutherans in Latvia, the National Lutheran Council in America, the *Allgemeine Lutherische Konferenz* in Germany, the high church officials of Hungary, Sweden, and other lands. But the danger that the transfer will be made still looms in the distance. The Latvian politicians seem to be working with the Vatican with this end in view. D.

Africa. — By an agreement between the Leipzig Mission Society and Dr. Brandelle of the Augustana Synod the latter body has taken charge of the former body's extensive mission-field in Tanganyika Territory with its 6,000 Christians, 2,000 pupils in school, and 88 teachers in schools and congregations. The cost of conducting this mission before the war was about $48,000 annually. D.

BOOK REVIEW.

Rev. F. W. Herzberger, St. Louis, Mo.: —

A Handbook of Outlines for the Training of Lutheran Deaconesses. Edited by *Paul E. Kretzmann, M. A., Ph. D., B. D.* Paper cover, 85 cts.; cloth cover, $1.00.

The outlines offered in this book are intended for the use of teachers and pupils of training-classes in Lutheran deaconess motherhouses. According to the plan which the *Handbook* suggests, the probation period of three years is divided into three terms of forty weeks each, lessons beginning in September and ending in June. There are ordinarily two lessons, or lectures, a week, making a total of eighty in one school-year, or term, and a grand total of 240 lessons during the entire probation period. In the first year the following subjects are studied: "The Great Need of Trained Women Workers and Their Field of Activity"; "The Office of the

Lutheran Deaconess"; "The Qualifications of a Lutheran Deaconess"; "History of Missions." In the second year: "Bible-study"; "The Fundamental Doctrines of Scripture"; "The Distinctive Doctrines of the Lutheran Church." In the third year: "The Various Departments of the Deaconess's Work, such as the study and training of the child and the adolescent; the business training of the deaconess; spiritual ministry in every department of deaconess work, graduation and installation; duties towards the motherhouse." The Appendix offers a form of installation of deaconesses, a form for emergency baptism, and suitable prayers for various occasions. The author has endeavored to make the *Handbook* a most practical book, which those who are connected with the task of training deaconesses will find very helpful. MUELLER.

Rev. Geo. A. Schmidt, Selma, Ala.: —

Proceedings of the Fifth Convention of the Alabama Luther Conference of the Ev. Luth. Synodical Conference of North America. Held at Joffre, Ala., November 6—9, 1921. 28 pages, 5½×8½. 10 cts.

This little pamphlet contains much of interest to the friends of Colored Mission work. At the annual gathering last year of Synodical Conference teaching forces in the Lutheran day-schools of the Black Belt a number of doctrinal papers were read and a number of essays presented by teachers in the schools. Among the essays of the Colored workers we note a paper on "Infant Baptism" by Rev. Berger and various papers dealing with problems of Christian education by four woman teachers in these mission-schools. The contents and the mode of presentation are excellent. To the future historian of our Colored work these *Proceedings* will prove valuable. GRAEBNER.

The American Luther League of Fort Wayne, Ind., has issued in tract form Professor Dau's Address from Jer. 15, 19. 20, delivered at the celebration of the seventy-fifth anniversary of the Missouri Synod on May 7. The tract is to be distributed in the same manner as former tracts of this society.

Johannes Herrmann, Zwickau, Sachsen: —

1. **Nimm und lies!** Von *Dr. Otto Willkomm.* 67 pages. M. 17.
2. **Etwas zum Nachdenken.** Von *M. Willkomm.* 4 pages. M. .60.
3. **Ein Wort eines alten Bibelfreundes fuer die alte Bibel.** Von *Aug. Frese.* 48 pages. M. 12.50.
4. **Die Bibel Gottes Wort und des Glaubens einzige Quelle.** Von *Dr. Heinr. Ebeling.* 128 pages. M. 20.
5. **Die Hauptunterschiede zwischen der evangelisch-lutherischen und der roemisch-katholischen Kirche.** Von *Aug. Stallmann.* 32 pages. M. 4.
6. **Bibelwort, bester Hort.** 12 Bibel-Jubilaeumspostkarten mit Versen von *Fr. Gillhoff.* M. 11.
7. **Maechte der Finsternis.** Die indischen Goetter und ihre Anbetung. Von *Albert Huebner.* Mit 30 Illustrationen. Concordia Publishing House, St. Louis, Mo. 82 pages. Bound. 50 cts.

All these publications are valuable as regards their Scriptural contents and the unflinching testimony they bear in behalf of God's Word and

Luther's teaching. Moreover, they are most timely: Nos. 1—4 and 6 because of the four-hundredth anniversary of Luther's publication of his German New Testament, which occurs in the fall of this year; No. 5 because of the vigorous and vicious Jesuit propaganda to which wretched and wrecked Germany is being exposed at the present time. No. 7 is a treatise written by a former missionary of our Synod in India, that offers delightful and instructive material for reading and discussion to our mission societies. D.

Verlag des Schriftenvereins (E. Klaerner): —

Wie wird die Kirche gebaut? Eine zeitgemaesse Betrachtung nach Apost. 12, 24. Von *Pastor Th. Reuter.*

The object of this tract is to show the nature and purpose of the Christian Church and the only true means by which it is established on earth, *viz.*, the Gospel of Christ. The pamphlet is directed against present-day attempts in Germany to establish a people's church, and is an excellent little essay, which may be read with profit also by the clergy and laity of the American Lutheran Church. MUELLER.

Lutheran Book Concern, Columbus, O.: —

Occasional Sermons. Vol. II: Introductory, Farewell, Conference, Confirmation, Confession, Communion, Reformation, Marriage, Brotherhood, Women's Society, Luther League, Baccalaureate. Collected and edited by *Rev. J. H. Schuh, Ph. D.* $2.50. Order from Concordia Publishing House, St. Louis, Mo.

This is the second volume of *Occasional Sermons* published by the Lutheran Book Concern, Columbus, O. What has been said of the former volume may be applied also to this. In general, the writers have followed approved standards of sound Lutheran Gospel-preaching. However, the sermons are not of equal value. Some are excellent, others mediocre, while a few, following sectarian models, betray a spirit foreign to the spirit of the Lutheran Church. The sermon on "Education and Freedom" is based upon a false application, if not perversion, of the text, and abounds in obscure and ambiguous statements. On page 596 the writer says: "Theology that teaches that man is utterly depraved overreaches itself, as every man-made religion testifies." On page 591 we read: "A greater amount of truth is found in the religion of Mohammed, the Arabian prophet." On page 590: "In every religious system, however loaded with superstition, there is some truth. If nothing else, there is that one far-reaching truth illustrated, namely, that man is a religious animal — and he is the only one." Similar vague, ambiguous, and misleading statements occur also in other sermons. For instance, on page 502 it is said: "This Christ ideal plants a new life within us, the faith that binds us to Jesus." The author here obscures the clear and correct statement made in the previous paragraph by the use of a word which in itself is too indefinite, general, and misleading, to say anything. Faith that binds us to Jesus, the new Christian life, is not implanted into us by any "ideal," but by the Holy Ghost through the preaching of the Gospel. Let the preacher beware of rhetoric. He must employ a terminology which

clearly conveys the thoughts that he desires to express. If read with care, these sermons may prove helpful to the preacher who is called upon to preach "occasional sermons." MUELLER.

Sermonizing. *Rev. H. J. Schuh.* 25 cts.

A brief statement of the principles of homiletics. In a clear and comprehensive manner the author briefly discusses the preparation and the delivery of sermons. As a review, these paragraphs may be read with great profit. MUELLER.

Das erfolgreiche Kuvert-Finanzsystem. Seine Einfuehrung und Durchfuehrung. Von *Pastor Samuel A. Stein.* Second Edition. 27 pages.

The author of *A Guide in Church Finance*, noticed in previous issues of our Book Review, here comes forward with a German publication that is meant to be the companion of his former English effort and is as timely and practical as the former. D.

Augustana Book Concern, Rock Island, Ill.: —

The Augustana Quarterly. Vol. I, No. 1, March, 1922. 96 pages, 6×9. $2.00 per year.

Intended primarily to serve the pastors and churches of the Augustana Synod, this new quarterly has an appeal to American Lutheranism at large. In 1921 the Ministerium of the Augustana Synod acted favorably on the petition of the Iowa Conference, and on recommendation of that body the Synod authorized Augustana Book Concern to assume the financial responsibilities for the venture. It is edited by a staff composed of pastors of the Augustana Synod, Rev. A. F. Almer of the Minnesota Conference being editor-in-chief. The *Quarterly* is bilingual. Of the 96 pages in this first issue, 37 are in Swedish and the other two-thirds of the magazine in English, almost a disproportion of English reading-matter when it is considered that of the Swedish synod's 754 pastors only 233 were born in America, while 521 were born and have partly received their education in the fatherland, *i. e.*, Sweden. The articles contain a fine balance of practical and scientific subjects, and if the quality of the first issue is maintained, the venture deserves the support of Swedish Lutherans. The note of a confessional Lutheranism prevails, though the article on "Signs of Life in the Swedish Church" (written in Swedish) contains statements which certainly constitute a concession to the indifferent and unionistic spirit which is at the present time riding the Lutheran State Church of Sweden to its doom. GRAEBNER.

The United Lutheran Publication House, Philadelphia, Pa.: —

The Passion of Our Lord. Seven devotions, compiled by *W. Hoppe, D. D.*, pastor of the Lutheran Church of the Ascension, Savannah, Ga.

In *The Passion of Our Lord*, the Rev. W. Hoppe offers seven services arranged primarily for use during Holy Week, but suitable also for the entire season of Lent. Each service is composed of a number of hymns, versicles, Scripture-readings, and collects. The musical settings of the versicles and chants have been prepared by *E. S. Roberts*, organist and choirmaster of the Lutheran Church of the Ascension, Savannah, Ga.

The chants have been taken largely from Dr. J. A. Seiss's church songs, but most of them have been rewritten to suit the place where they are found. While the services are primarily song- and reading-services, a brief Lenten address might easily be inserted into the program, which would add to the dignity and solemnity of the devotions. We believe that our pastors will find these Lenten services both beautiful and inspiring.

MUELLER.

Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill.: —

Quellen und Dokumente zur Geschichte und Lehrstellung der Ev.-Luth. Synode von Iowa u. a. St. Gesammelt von *G. J. Fritschel, D. D.* 9. Lieferung. Pages 353 to 401. 35 cts. Entire volume, $3.00.

This is the concluding instalment of the Iowa Synod historian's collection of documents bearing on the early history of the Iowa Synod. It contains the reprint of various series of theses from 1873 to 1882 bearing on predestination, also the Toledo theses on "open questions," and various theological opinions of German theologians which entered into the American controversy. The "material for further studies," pages 383 to 387, is of special value to the future historian. GRAEBNER.

George H. Doran Co., New York City: —

The Biblical Encyclopedia. A Collection of Notes, Explanatory, Homiletic, and Illustrative, Forming a Complete Commentary on the Holy Scriptures, Especially Designed for the Use of Ministers, Bible-students, and Sunday-school Teachers. *James Cowper Gray* and *Rev. George M. Adams, D. D.* Vol. I: *Genesis to 2 Kings* (975 pages and 34 pages of index); Vol. II: *Chronicles to Proverbs* (939 pages and 31 pages of index); Vol. III: *Ecclesiastes to Malachi* (903 pages and 19 pages of index); Vol. IV: *Matthew to Acts* (730 pages and 29 pages of index); Vol. V: *Romans to Revelation* (746 pages and 22 pages of index).

The feature which gives this commentary its peculiar face must be exhibited to the eye: it is the ingenious manner in which illustrative material of the anecdote type, references to parallel text and emphases (in bold-face type), have been crowded in smaller type into a margin of three-fourth inch width. Other features of the system adopted for this commentary are: 1. the introduction to each book, very brief and pointed, printed in the center of the page, leaving a good deal of empty space on this page; the obverse is also empty. The Introduction to Genesis may serve as a sample: "I. The Title. From GK *genesis, a birth*, because it describes the generation or production of all things. The Hebrews called this book *Bereshith* = in the beginning; from the first word in the Hebrew text. II. Authorship. Jewish tradition ascribes the authorship to Moses. The way in which Genesis, in common with the other books of the Pentateuch, is referred to by our Lord and the apostles leads to the conclusion that it was in some sense the work of Moses. But it is evident from the book itself that ancient documents were used in its composition. There are also here and there marks of addition or revision by a later hand. III. Time. About 1500 B. C., so far as it was the work of Moses. IV. Contents. The book falls naturally into two portions:

(1) the early history of the race of mankind in the first eleven chapters; (2) the history of the patriarchs, as the ancestors of the people of Israel, in chapters 12—50. V. Design. (1) 'To define the place occupied by Israel among other nations, and to show how it gradually emerges into separate and distinct existence.' (2) 'To furnish the history of the patriarchal Church.' (3) 'It serves as the narrative preamble to the legislation of Moses. It is the first volume of the history of man in relation with God.' There is a unity of plan in the book, in accordance with which the material gathered from different sources is arranged and welded together. (*G. M. A.*)" This introduction shows the influence of higher criticism. Some of the introductions are more extensive, but in no case is there anything like an exhaustive discussion of isagogical questions. Upon the whole it may be said that conservative views are favored. — 2. The synopsis, printed on the next leaf, with much free space remaining and an empty obverse. The synopses have been collected from the works of many authors. As a rule, several synopses are given for each book. Thus for Genesis there is one from Bush and one from Ayre; for Exodus one each from Horne, Blount, Nicholls, Bush, and Ayre; for Leviticus one composite synopsis from Bush and Horne; for Numbers one from Horne and one from Keyl-Delitzsch; for Deuteronomy one each from Angus, Ayre, Blount, Keil, Horne, etc. — 3. The commentary. This is in the form of very brief annotations to particular terms in a text-unit, and is followed by sermon material: brief outlines and prose and poetical quotations, gathered from many sources, and intended to stimulate and fructify the meditation of the sermon-builder. Striking thoughts and bright sayings of many minds have been gathered for this purpose, and thus the proverbial dulness of the average commentary has been overcome. The pages of this *Biblical Encyclopedia* are full of lively and enlivening contents. Depth and thoroughness, of course, had to be sacrificed, and the illustrative material is not always cognate to the text, except by a connection that seems far-fetched. The purpose seems to be to supply preachers and lecturers with material that will make their talks sparkling and entertaining. The true meaning of many a passage has been missed. Imagine, for instance, the effect of a literal interpretation of Canticles. For 2 Tim. 3, 16 the Revised Version has been adopted. The enthroned martyrs in Rev. 22, 4 reigning with Christ in heaven represent "an indefinite and probably a vast period of the prosperity of the Church on earth," etc. D.

Types of Preachers in the New Testament. *A. T. Robertson, M. A., D. D., LL. D.* 238 pages, 5×7½. $1.60, net.

Dr. Robertson, professor of New Testament exegesis in Southern Baptist Theological Seminary, Louisville, Ky., author of many theological works, of which the *Grammar of the Greek New Testament* is the most notable, in this volume presents studies of sixteen New Testament characters. His chapters are written in a lively style, and in their happy seizure upon unfamiliar incidents and in their use of analogy and pertinent application reflect the author's mature scholarship. The characters here portrayed and applied to the preacher's business are Apollos (the Minister with Insufficient Preparation), Barnabas (the Young

Preacher's Friend), Aquila and Priscilla, James, Philemon, Stephen, Lydia (the Preacher's Friend and Helper), Silas (the Comrade), Titus (the Courageous), Timothy (the Faithful), Thomas (the Preacher with "Honest Doubts"), Philip (the Evangelist), Matthew (the Business Man in the Ministry), Judas, Diotrephes (the Church Regulator), and Epaphroditus (the Minister who Risked All for Jesus). GRAEBNER.

Foundations of Feminism. *Avrom Barnett.* 245 pages, 5×7½. $2.50.

The author discusses first the biological foundations of feminism, or the woman movement (emancipation of women), then the psychological and physiological, and finally the sociological. In the course of his investigation he reviews the various theories of the evolution of sex, the determination of sex, etc. His own theory regarding the variability of the mental make-up of woman is based upon the most recent biological investigations. The sections treating this subject, involving a discussion of the basic germinal elements (chromosomes), and their development, are of absorbing interest. GRAEBNER.

Texts Explained, or Helps to Understand the New Testament. *F. W. Farrar, D. D., F. R. S.* 372 pages.

"I acted for some years as Examining Chaplain to the Bishop of Worcester, and at every examination of the candidates for ordination it was my custom to set them a paper of some thirty texts from the Authorized Version, which required explanation, arising in many instances from a necessary change in the reading or accurate rendering of the original. To my astonishment I found that, out of these thirty texts, the majority of these young clerical students never threw any light on more than four or five" — thus the author indicates the origin of this quaint volume, the chief value of which to our theologians I can see in this, that it calls attention to inaccurate renderings or easily misunderstood terms and phrases in the Authorized Version, also as an aid for rapid exegetical review work. Farrar's own explanations are good, bad, and indifferent. For instance, it is good to suggest that the reading in Mark 7, 19 should be: "And goeth into the draught. [This he said], making all meats clean," instead of "purging all meats," which in itself, even without the inserted parenthesis, is unintelligible. This text thus teaches the abrogation of the Levitic law. However, it is a bad explanation to argue from the fact that Matt. 25, 8 should be rendered "are going out" instead of "are gone out," that "the torch of divine grace in the human soul may smoulder into an almost invisible spark, but on this side the grave it can never be *wholly* extinguished. This is the unbiblical "Once in grace, always in grace" theory. D.

The MacMillan Company, New York City: —

A Faith that Enquires. The Gifford Lectures delivered in the University of Glasgow in the years 1920 and 1921. *Sir Henry Jones.* 278 pages. $2.00.

The purpose of this book the author sets forth in his preface, where he says: "There are many thousands of thoughtful men in this country

whose interest in religion is sincere, but who can neither accept the ordinary teaching of the Church, nor subject themselves to its dogmatic ways. I would fain demonstrate to these men, both by example and by precept, that the enquiry which makes the fullest use of the severe intellectual methods supports those beliefs upon which a religion that is worth having rests. Let man seek God by the way of pure reason, and he will find Him." The aim of the author is therefore to point out how God may be sought and found by the way of pure reason. He furthermore urges the churches to "regard the articles of their creeds, not as authoritative dogmas, but as objects of unsparing intellectual enquiry," since "enquiry not only establishes the truth of the main elements of the doctrines which the churches inculcate, but transmutes and enriches their meaning." In accord with this aim the author treats, among others, the following themes: "The Skeptical Objections to Enquiry in Religion Stated and Examined"; "The Nature of Religion"; "Scientific Hypothesis and Religious Faith"; "Morality and Religion"; "God and Man's Freedom"; "God and the Absolute"; "The Immortality of the Soul." In the last chapter, in which the author sums up "The Results of Our Enquiry," he makes the following confession: "Not merely are our conclusions somewhat meager, but they are unsatisfactory in a far more serious sense. They are based, from beginning to end, upon an assumption which I have made no attempt to justify, and which, if false, deprives our attempt of all value. The assumption is that the moral life has a value which is final, unlimited, and absolute." This honest confession of the failure of human reason to demonstrate, prove, and establish true religious principles as we find them embodied in the revelation of Scripture again points out the insufficiency of an apologetic founded upon reason. Practical reason, at best, establishes only the moral principles which underlie the well-being of man. It utterly fails to comprehend the vital truths of sin and grace, condemnation and redemption, as taught and emphasized in the Holy Scriptures. The attempts to make reason serve and substantiate faith have always been a failure; so also in the volume before us. MUELLER.

From Genesis to Revelation. *Mildred Berry.* 260 pages, 5×7½.

The subtitle reads: "An Outline of the Bible's Whole Contents." We have found the book immensely readable. With rare felicity the author succeeds in getting a comprehensive view of each book of the Old and New Testaments. Her attitude over against the Bible is unaffected by the prevailing influence of the New Theology. She accepts the Bible as throughout the inerrant Word of God and finds Jesus in all its parts. While we have entered half a dozen queries on the margin here and there, we agree in the main with the opinion of Rev. John T. Stone, who says in the introduction that it "rightly divides the Word of Truth." GRAEBNER.

The Modern Reader's Bible for Schools. The Old Testament. *Richard G. Moulton.* $2.50.

The *Modern Reader's Bible* (abridged for schools) is a companion volume of a similar edition of the New Testament Scriptures by the same

author. The faults, deficiencies, and destructive tendencies of that volume may be equally ascribed to the one on the Old Testament. It is not the Bible familiar to us from childhood, but a Bible conceived, abridged, and systematized in its essential features by a scholar of modernistic views. The golden thread of Messianic promise and hope, which we find interwoven in all the books of the Old Testament, the consolatory theme of salvation from sin through the redemptive work of the Messiah, which constitutes the basic thought of Old Testament revelation, and in which Israel's worship centered, has been broken, abrogated, and annihilated in this volume. Accordingly, the book is sadly disappointing; it does not give the reader a true conception of the majesty and sublimity of that noble record of divine inspiration which had for its chief and manifest purpose the revelation of a perfect redemption through the divine Savior. The book is suggested as a guide to such as lack time to study the entire Scriptures, and yet would gain "an inclusive idea of the Bible's contents as a whole." Dr. Moulton's abridged Bible, however, utterly fails in conveying "an inclusive idea of the Bible's contents as a whole," since it omits the vital and fundamental conceptions that underlie the entire Old Testament Scriptures. This deficiency has no doubt been felt by the author himself, for in his preface he suggests: "His [the author's] counsel to his fellow-teachers would be to concentrate their efforts on the simple and straightforward reading of Holy Scriptures, unhampered even by explanation, in the way most other books are read. When this has been secured, the Bible may be left to take care of itself." This is sound advice. We doubt that "many hundreds of university and other students turn from prejudice to enthusiasm for the Bible simply by its presentation in literary form." The literary value of the Bible cannot be enhanced by an abridgment such as we have it in Moulton's *Modern Reader's Bible*, nor can such an abridgment assist the student in getting an adequate conception of the contents, nature, and purpose of the Holy Scriptures. We are utterly out of sympathy with any attempt to present the Bible in the form in which it is offered in this volume. MUELLER.

The Promise of His Coming. A Historical Interpretation and Revolution of the Idea of the Second Advent. *Chester McCown, Ph. D.* 256 pages, 5×7½.

Prof. McCown's book treats a timely subject, but the reading of it is not pleasant. The author's views regarding millennialism are largely our own, but in exchange for the chiliastic vapor he gives us the poison gas of the new theology. He speaks of "naive and unreasoned views on the subject of the inspiration of the Bible and the advent of Christ" as "the great barrier to intelligent use of the Scriptures." He complains of the effect which "lingering reminiscences of the doctrine of verbal inspiration" have upon the interpretation of apostolic texts. McCown's own views on the Scriptures are centered in an attitude of childlike trust over against the "assured results" of critical "scholarship." He believes that Deuteronomy was written about 650 B. C., parts of Jeremiah in 586, others in 549, others about 400. The *disjecta membra* of Isaiah are scattered over various periods between 549 and 105 B. C. Daniel was written 165 B. C., Job about 300, etc. The crucial question: "Did Jesus

really believe that after His death He would come again visibly to reign on earth? Did He really expect His own second coming?" is answered thus: "We must beware of demanding of an Oriental nineteen centuries ago a literal accuracy in the use of language which one expects in a modern scientific treatise. . . . It were better to admit that His [Christ's] humanity involved certain limitations, that just as He was limited to the language of His people and the unscientific ideas of His time, so in this matter He was 'limited' to the highest and most spiritual of the Messianic conceptions of His age, and used language which did not express the full truth."

We have, then, the exegetical and dogmatical monstrosities of the newer (Dispensationalist) chiliasm, on the one hand, and, on the other, such works as McCown's and that of Professor Case of Chicago University, which place the eschatology of the prophets, of Christ, and of the apostles on a par with the apocalyptic literature of later Judaism. As between the two positions, we shall, for our eschatological preaching, certainly choose — neither. GRAEBNER.

A Student's Philosophy of Religion. *Wm. Kelly Wright, Ph. D.* 472 pages, 5½×8½. $3.75.

Dr. Wright, now professor of philosophy at Dartmouth College, delivered these lectures when he held the chair of philosophy in Cornell University. His volume, which is intended for undergraduate students of the philosophy of *religion*, unites an analysis, on naturalistic premises, of religion with a systematic presentation of *religions*. The book is oriented upon the view-points of the evolutionary hypothesis.

GRAEBNER.

Apology and Polemic in the New Testament. *Andrew D. Heffern, D. D.* 411 pages, 5½×8½. $3.50.

Dr. Heffern, professor of exegesis in Philadelphia Divinity School (Episcopal), believes that Paul's Christology is in all essential features that of the primitive Christians, and he also holds that our written gospels, "besides their agreement with Paul's views of Christ, present the same fundamental features concerning faith in Christ." He believes that the question which calls for answer "is not merely when or how the faith of the apostolic preachers could have transformed the Gospel of Christ, but when and how His Gospel transformed them." (p. 10.) All of which is really good. Unfortunately, Prof. Heffern, while retaining an orthodox attitude on these points, builds his entire argument upon sand by assuming the correctness of the Documentary Hypothesis. He adopts the "common opinion" (p. 36) concerning the document "Q," and freely employs it in his textual analysis, as, for instance: "All three Evangelists have here used Q: Mtw. using Mk. also, and incorporating in addition related sayings; Luke, too, combining with Mk. his recension of Q, together with some material from his special source, L. This last source was, according to B. Weiss, parallel to Q in Lk. 11, 37 ff., and was here used instead of Q. Following the main features of Weiss's reconstruction of this section, Q included a series of controversial discourses, Q. *Syn. Ueb.*, p. 88, without definite chronological indication." (p. 35.) After this

the reader will expect no conclusions of practical or even academic value in the chapters dealing with the controversial element in the gospels. The chapter on the Judaistic controversy is much better, and the section dealing with Gnosticism presents view-points which are a real contribution to the understanding of many passages in the epistles. GRAEBNER.

The Christian Witness Co., Chicago: —

Must the Bible Go? *Newton Wray, A. B., D. D.* 246 pages, 5×7½. $1.25.

The author is professor of theology in Taylor University, Upland, Ind. The title of the book is an unhappy one, since it suggests that the Bible might have to go, while the author's own testimony is replete with affirmations that the Scriptures will certainly remain forever. The book is directed against those unbelievers in the pulpits "whose teachings are not so brutal and blasphemous as those of Voltaire and Tom Paine, but are just as fatal to those who follow them." Among the points discussed are the authenticity of the Pentateuch, especially of Deuteronomy; the mythical theory; rationalistic views of Old Testament inspiration; the authenticity of the Fourth Gospel; and the higher critical denials of Christ's deity, His marvelous incarnation, His miracles and resurrection. The book is another token of coming separation, along a vertical line of cleavage, in all the Reformed bodies. Touching on the attempt of Dr. Horton to represent certain Pauline epistles as forgeries, Professor Wray says: "We denounce such teaching as satanic and destructive of the very foundations of faith, and we refuse to have fellowship with those who lend themselves to its propagation." GRAEBNER.

The Encyclopedia Press, New York: —

The Jesuits — 1534 to 1921. A History of the Society of Jesus from Its Foundation to the Present Time. *Thomas J. Campbell, S. J.* Vol. I. Reverse page: *Permissu superiorum. Nihil obstat: Arthur J. Scanlon, D. D.*, Censor. *Imprimatur: Patrick J. Hayes, D. D.*, Archbishop of New York. Copyright, 1921. All rights reserved. 441 pages.*

Ignatius Loyola, Le Jay, Bobadilla, Aroez, Struda, Ribodeneira, Oviedo, Mercurian, Faber, Ortez, Brouet, Salmeron, Lainez, Xavier, Cretineau-Joly, Polauco, Toletus, Bellarmine, Possevin, Ricci, Gruber, Kircher, Viciro, Campion, Organtini, Beschi, De Nobili, Scholl — all but a few so strange-sounding to our ears, form only part of a list of members of the so-called Society of Jesus to whom we are introduced in this history. Besides all the well-trodden countries of the European world, many portions of the Asiatic, African, and American continents were the fields of the passionate, feverish activities of the new-born *Compania de Jesus*, as its founder, Loyola, named it, "a battalion of light infantry, ever ready for service in any part of the world." India had just appeared above the horizon when the Jesuits went into Goa as into their own. They penetrated into forbidden China and Tibet; Japan in 1551 was relinquished by Francis Xavier to two other missionaries of the order; the Dark Continent, the

* The subjoined estimate was furnished by Rev. F. Koenig of St. Louis, Mo., who died May 20, 1922.

interior of South America, the Antilles, the Congo, Abyssinia, Mozambique in Africa, Agra and Lhasa, Ceylon, Macao in Asia, Mingrelia, Paphlagonia, Chaldea, Armenia, pass before our eyes in a bewildering panorama of their missionary activities.

But do we really get a history? A clever girl of eleven, while showing the new preacher the big family album, will impart a certain stock of information as she describes and names the old preacher, the doctor, barber, and banker of the village, all of her uncles, sisters, cousins, and others living on Main Street; a disruption in the church may be touched upon, a family skeleton may be brought into view, but nothing exhaustive or authentic is to be expected. It's "Turn over," "Turn over," before you get deep into any subject. Or, coming down to modern terms: If for two hours silhouettes, busts, full-size portraits, landscapes, and scenes are thrown on the movie screen without much of a plot and only superficial commentaries, you will arrive at no proper estimate of persons, you will not get to the bottom of any great movement presented, because you are not furnished with any foundation knowledge in the form of documentary proof or even faithful summaries. Too many questions remain unanswered, too much vagueness obtrudes, too much perversion of facts crops out in this history.

Bloody Mary of English history becomes gentle Mary Tudor, good Queen Bess the terrible Elizabeth, "under whom no one was safe." "In 1521, when Loyola was leading a forlorn hope at Pampeluna to save the citadel for Charles V, Luther was in the castle at Wartburg, plotting to dethrone that potentate. In 1522, when the recluse of Mauressa [Loyola] was writing his *Exercises* for making men better, Luther was posing as the Ecclesiast of Wittenberg and proclaiming the uselessness of the Ten Commandments; and when Loyola was in London, begging alms to continue his studies, Luther was coquetting with Henry VIII to induce that riotous king to accept the new Evangel." Why does the author omit to mention that Luther indirectly was the cause of the Pope's decorating that riotous Harry with the proud title *"Defensor Fidei,"* which anachronically sticks in the English crown to the present day? Were Luther's four disputations against the irrepressible Grickel proclaiming the *uselessness* or the *necessity* of the Ten Commandments? Did Luther's wonderful output of labor in translating the New Testament and writing a large part of his *Church Postil* during his enforced sojourn at the Wartburg leave him much time to plot against the ruler of half the world? After this, unsupported statements must be heavily discounted.

"In 1661, Father Johann Gruber, one of Scholl's assistants in Peking, reached Tibet on his way to Europe. He could not go by sea, for the Dutch were blockading Macao, so he made up his mind to go over land by way of India and Tibet." It was such an easy matter! "With him was Father d'Orville, a Belgian. After reaching Sunning-fu on the confines of Kuantsu, they crossed Kutkonor and Kalmuk Tatary to the holy city of Lhasa in Tibet, but did not remain there. They then climbed the Himalayas" (how did they get into Tibet before without climbing them?), "and from Nepal journeyed over the Ganges plateau to Patua and Agra. At the latter city d'Orville died. He was replaced by Father Roth, and

the two missionaries tramped across Asia to Europe." (One wonders how a Father could so easily be replaced at so enormous a distance from where? — and how news could be carried, wireless telegraphy not then being in vogue as yet.) "Gruber had been two hundred and fourteen days on the road." (Why the pluperfect?) "In 1664 he attempted to return to China by way of Russia, but for some reason or other failed to get through that country. He then made for Asia" (not so before?), "but fell ill at Constantinople. Finally he died, either in Italy, at Florence, or at Patak, in Hungary." Considering the Jesuits' boast that they know at any moment who and where and when anybody of their number is, this vagueness of the place of Gruber's death right close to his brethren is rather perplexing. The whole paragraph would have to be rewritten in order to become a straightforward narrative.

We look in vain for an explicit statement of the objects of the Society and of the means to be employed. For the constitution we are directed to the public libraries. There is a summary of the *Ejercitatorio*, or *Exercises* — "the most wonderful book, which, with the *Imitation of Christ*, is perhaps of all books the one which gains the most souls for God." But an insertion of this "very diminutive volume" would enable one to form one's own opinion. A catechism of Canisius has passed through two hundred editions. Its plan is indicated, but no doctrinal sample or general summary is given. There is not a single paragraph or sentence or chapter setting forth wherein the Jesuitic missionaries were engaged among the pagan peoples, no confession for Jesus Christ as our Savior in the mouths of so many of their actual or putative innumerable martyrs. We recollect only an *obiter dictum* that Jesus died for the world. This silence becomes appalling and oppressive to one looking for vestiges of the *Una Sancta* even among the Jesuits and in the face of such unbelievable devotion on their part to a false ideal. We must be satisfied with hearing that they set out to *evangelise*, and that they *introduced Christianity*. A solitary missionary, meeting, shortly before his demise, another brother missionary, professes to have been without the Sacrament for five years, but remembers no mortal sin. We prefer St. Bernard's *Perdite vivi!* In the Malabar Rites and later the Chinese Rites a real family skeleton is uncovered. Some successful Jesuits "connived at idolatry in allowing the neophytes to retain their heathenish customs. That was the accusation against De Nobili in India, a nephew of Cardinal Bellarmine. In China monks from other orders, coming into China from the Philippines, were horrified to see that many of the practises of Confucianism were still retained by the Chinese Christians. They also accused the Jesuits of concealing from their converts the mysteries of the Cross, to permit them to prostrate themselves before the idol of Chin-Hvam, to honor their ancestors with superstitious rites, and to offer sacrifices to Confucius. When they finally preached that Confucius and all their pagan ancestors were in hell, and that the Jesuits had not taught the Chinese the truth, bloody persecutions began." This throws a peculiar light on all the boasted missions of the Jesuits.

Those that have followed Ford's persistent and exhaustive attacks on Jewish activities will find food for thought that the earlier history

of the order has a Jewish chapter. Polanco, Loyola's lifelong secretary, was of Jewish descent; Lainez, second general of the order, a chief defender of the old faith, and towering figure at the Council of Trent, also; so was Acosta, so was Toletus; so were twenty-five out of twenty-seven conspirators in 1593 of Jewish or Moorish extraction. It was finally resolved that no person of Jewish or Moorish extraction could become a member of the society or remain one. Is it possible, then, that the idea of world domination, the spiritual enterprise, their gift of penetration in the realm of mentality and materialism, the tenacity of purpose, the adaptability to environment, the fanatical spirit, were of that origin, to be grafted on and combined with ideas of a counter-reformation and a universal Church?

A choice specimen of historical reliability of this history is found in the account of Xavier's burial after his death near Canton, China, in 1552. "His body was placed in a box of quicklime, so that his flesh might be quickly consumed, and the bones carried back to Goa. Two months later, when the ship was about to leave, the box was opened, and to the amazement and almost the terror of all not only was the flesh found to be intact, but the face wore a ruddy hue, and blood flowed from an incision made below the knee. . . . When the vessel entered the harbor of Goa, the splendor of the reception accorded the dead hero surpassed all that the Orient had ever seen. Xavier rests there yet, and his body is still incorrupt." *Haec ille!* We are tempted to inquire in the spirit of Mark Twain's *Innocents Abroad:* Who paid for the ice-bill all these years to keep his body so fresh and nice? Will not one of our missionaries down there take a snapshot of St. Francis Xavier next time they go shopping at Goa?

Of De Nobili — about 1606 — we are asked to believe that "within a year he was master of Tamil, Telugu, and Sanskrit." "He began to discuss some of the fundamental truths not as coming from himself, but which . . . were set down in their own Vedas." His practise of conniving at heathenish customs gave rise to the question of the Malabar Rites, and his emphasis on the natural theology, his rejection of the name Prangui or Portuguese, and posing as one of the Brahmins cast a deep cloud on this celebrated missionary's labor of forty-two years.

It is refreshing to see how this historian and apologist meets the innumerable accusations and criminations which have been heaped on the gentle Society of Jesus by friend and foe of the Catholic Church, mostly by the former, throughout the book and especially in the chapters "Battle of Books" and "The Great Storms." The worst of the accusations are simply set down and expected, by exposure to light, to dissolve themselves, or their authors, inside or outside of the pale, are discredited by a word or a phrase. A few samples may serve to illustrate this: "The climax of calumny was reached in a decree of the Parliament of Paris, issued on August 6, 1762. It declares that 'the Jesuits are recognized as guilty of having taught at all times, uninterruptedly, and with the approbation of their superiors and generals, simony, blasphemy, sacrilege, the black art, magic, astrology, impiety, idolatry, superstition, impurity, corruption of justice, robbery, parricide, homicide, suicide, regicide.'"

"This was the contribution of the Jansenists to the Jesuit chamber of horrors." That is about all the defense made against this ferocious indictment, of which the above statement is only a portion.

Sixtus V, in 1592, was insisting on changing the name of the society. There was nothing for Aquaviva, the general, to do but to submit. The brief to this effect had been signed by the Pope. Very opportunely he died, his successor tore up the brief, and the society kept its name. "As was to be expected, the society was accused of having had something to do with the Pope's opportune demise." And there the author leaves it.

There is evident a desire to make this first history in the English language take cognizance of modern names arrayed in battle against them. After quoting from Hasemueller's *Historia*, endorsed by Polycarp Leyser in 1593, "that the order was founded by the devil, who was the spiritual father of St. Ignatius": "The Jesuits were professional assassins, wild boars, robbers, traitors, snakes, vipers, etc.," the author adds Carlyle's estimate: "The Pope had given them full power to commit every excess. If we knew them better, we would spit in their faces, instead of sending them boys to be educated. Indeed, it would not be well to trust them with boys." No comment is made.

"Americans have not been troubled to any extent except perhaps in one instance, when a certain R. W. Thompson, who had been secretary of the Navy, though he lived 1,000 miles from the sea, warned his fellow-countrymen in 1894 that the one danger for the Constitution of the United States was the teaching of the Jesuits. . . . No one was excessively alarmed by the footprints of the Jesuits." Why should they be troubled when they allow themselves to be suspected of seeing a relevancy between a Navy secretary's inland residence and the strength of his anti-Jesuit argument and force of a patriotic warning!

Count von Hoensbroech is represented as "somewhat disqualified as a witness, since he apostatized from the faith, and, though a priest, had married a wife, moreover as a rancorous Lutheran. He did not win the prize of 2,000 florins offered by Canon Dasbach to any one that could prove that the Jesuits held the immoral maxim "that the end justifies the means." The defense of the author is: "If the society ever taught this doctrine, at least it cannot be charged with having a monopoly of it." For, lo and behold: "The great Protestant empire, which is the legitimate progeny of Martin Luther's teaching, proclaimed to the world that the diabolical 'frightfulness' — already long discounted and disbelieved! — was prompted solely by its desire for peace. On the other side of the Channel an Anglican prelate said that the British Empire could not be carried on for a week on the principles of the Sermon on the Mount," and more such on this order.

We do not know what exacting *ex-post-facto* conditions would be imposed on any present-day attempt to prove them guilty of what they deny, and we do not hope to win the prize, though we could use the coin. But the mind of average normalcy will be satisfied with the following quotations from Tamburini († 1675), Escobar († 1669), Voit († 1789), Matteo Liberatore († 1871), as establishing beyond doubt that the principle is

enunciated in spirit and in word and can be denied only by applying it in this dire need. They are taken from *"Die Moral der Jesuiten,* quellenmaessig nachgewiesen aus ihren Schriften von einem Katholiken; Celle, 1874," Latin and German in parallel columns. We there read: "Finis enim dat specificationem actibus, et ex bono vel malo fine boni vel mali redduntur. Denn der Zweck gibt den Handlungen ihren eigentlichen Charakter, und durch einen guten oder schlechten Zweck werden die Handlungen gut oder schlecht." "Non peccavit; cui enim finis licet, ei et media permissa sunt." "Cui concessus est finis, concessa sunt media ad finem ordinata." "Es ist wahr, dass aus der Verpflichtung, den Zweck zu erreichen, das Recht erwaechst, die zur Erreichung desselben noetigen Mittel sich zu verschaffen." (§§ 186, 259, 467, 477, 612.)

Volume I ends in leading up to the whirlwind which forced Pope Clement XIV to declare the Jesuit Order suspended. Vol. II has not come to hand. Should it contain material of interest in regard to its present-day status and its revitalized world-wide activity, of which there are many indications, it may merit further notice in the MONTHLY.— The author relates in the preface that on an Atlantic liner he was asked "if he knew anything about the Jesuits. Proceeding to answer, he was interrupted by the inquirer: 'You know nothing at all about them, sir; good day!'" The inquirer, after perusing this book, would probably feel inclined to paraphrase his rather straightforward remark and make it run thus: "You know a great deal about them, and could tell us more if you were permitted to do so."

The Abingdon Press, New York:—

Dictionary of Bible Proper Names. Compiled by *Cyrus A. Potts.* 279 pages, 4½×6½. $2.00, net.

In this little manual, based on Strong's *Concordance,* all proper names in the Old and New Testaments are arranged in alphabetical order and defined. Each name is syllabified, accentuated, and diacritical marks are employed for every vowel sound. The literal meaning in both Latin and English is shown. A brief identification of each name is given. Names having a similar spelling and those related etymologically are given for the purpose of comparison. There is added a summary of the books of the Bible, pages 257 to 260; a genealogy of Jesus Christ according to Matthew and Luke; rivers and mountains mentioned in the Bible; names of the Hebrew months, etc. While the book is well printed and well bound, the price is rather high. GRAEBNER.

Wm. Frederick, Box 435, Clyde, O.:—

A True Calendar of Passion Week, showing where Jesus was, and what occurred in fulfilment of prophecy, during His last ten days on earth. *Wm. Frederick.* Single copies, 10 cts.; 5 or more, 5 cts. each.

The purpose of this calendar is to prove that Christ was crucified on Wednesday and not on Friday, as is usually assumed. MUELLER.

A. Deichertsche Verlagsbuchhandlung Werner Scholl, Leipzig: —
Kurzgefasste Kirchengeschichte fuer Studierende. Von Lic. theol. *Heinrich Appel.* Mit Tabellen und farbigen Karten. Zweite vollstaendig durchgearbeitete Auflage. XX and 712 pages, and 14 pages of charts.

Condensation is only one of the outstanding features of this book, which a considerate teacher has prepared for tyroes in the study of ecclesiastical history. The book aims to make learning, not easy, — true learning never is that! — but easier and more effectual. This end is served by the lucid arrangement of historical eras and epochs in logical sequences, the use of six different kinds of display type besides the ordinary type for the text proper, for bringing out the various emphases and causal relations in the historical material, the rational treatment of that awful cross to the student of history, the dates of decisive historical events, which are given in little groups at the head of lessons, and the tables for review work at the end of periods. In the text proper we meet with an easy and pleasing style, rapid progression of thought, the otherwise dry material being continually enlivened by a discreet use of anecdote, few, but illuminating foot-notes, and brief, grammatically unfinished remarks that are hints meant to send the student off on personal research work. A copious bibliography at the head of each larger division and in many instances even at the head of a subdivision makes this text-book a trusted guide for more extensive and detailed studies, after the student has completed the study of this manual. The book, we venture to suggest, had best be used together with Gieseler's, because the latter gives the source material, so necessary for the pursuit of independent study and the forming of value-judgments, in abundance. — The references to Hauck in the bibliographies could be increased, even if some of the other references would have to be dropped to save space. Of the relative importance of the Lutheran Church in America the author has no adequate conception. His bibliography for the brief five paragraphs of 27 lines, all told, is fairly complete (though the history of the Ohio synod and the more recent special histories of Eastern synods, also the Scandinavian synods have been overlooked). The statement that the Missouri Synod is of Saxon origin needs to be qualified. The statement that Walther's doctrine of predestination is this: "God offers salvation to all men, but saving faith is wrought only in the elect," is not history. The remark about "the strongly orthodox General Council" causes an incredulous smile. — The proofreading for this book is sadly defective. To point out a few instances, on page 2: "*Institutio numhistoriae,*" also "*verkuepften*"; p. 8: "*tratcn.*" On p. 11 the statement about Nero: "*Ungewiss ist es, ob er tatsaechlich der Brandstifter war, wodurch er auf die Christen vorfiel,*" is an unintelligible breviloquy. On p. 13 "*Gelehrte Schulen hatten sie* [the Jews] *in Jamnia und Tiberias. Als Hauptaufgabe betrachtete er* [who?] *das Rabbinentum, durch die* [?] *in der schriftlichen* [!] *Fixerung* [!] *der bis dahin muendlichen Gesetzestradition.*" The whole sentence seems to be pied. On page 16, line 7 from top, there is an omission after "*um*"; on page 21 "*Bearbeitung einer mit einem Rabbinen Tarphon gehaltene* [!] *Disputa-*

tion"; on p. 24 we find "ano Christos," with the first words in small letters, while on p. 25 it is printed "Ano Christos." It is a question whether in both instances "ano" should not be "aeon," etc., etc. D.

Verlag von J. T. B. Mohr (Paul Siebeck), Tuebingen, Germany: — **Gesammelte Aufsaetze zur Kirchengeschichte.** Von *Karl Holl.* Band I: Luther. 458 pages; paper. M. 125.

The collection of articles contained in this volume represents the academic form which the author's gratitude has assumed towards the Faculty of Jurisprudence at Leipzig for conferring on him the title of LL. D. on October 31, 1917. The volume contains eight essays (some of them published before as separate prints), in which particular phases of Luther's theological development and decisive view-points in his reformatory activity are exhibited: 1. What did Luther Mean by "Religion"? 2. The Doctrine of Justification in Luther's Lectures on Romans, with Special Reference to the Question of the Assurance of Salvation; 3. The Reconstruction of Ethics; 4. The Origin of Luther's Concept of the Church; 5. Luther and Territorial Church Government (*das landesherrliche Kirchenregiment*); 6. Opinions of Luther regarding Himself; 7. The Cultural Import of the Reformation; 8. The Importance of Luther in the Progress of the Science of Interpretation (*Auslegungskunst*). A twofold index, of subjects and persons, very precise and comprehensive, completes the volume. — Holl is such an exact and thorough scholar that he arrests immediate attention for anything that he has to submit to the public. His studies in Luther especially, both by the pointed questions which he proposes for investigation, and the exhaustive treatment which he accords them, claim absorbing interest. A most commendable feature of his method of work is that he gives his authority and references step by step for every claim that he makes, and thus enables the reader to verify his claim, to discount it, or reject it. Every treatise in this collection is brimful of information, gathered and grouped with a scholar's consummate skill, and delights the heart of the close student of Luther. In view of the evolution through which the former German state churches are passing at the present time, articles 4 and 5 are very opportune and deserve primary consideration by every one who undertakes to enter the discussion now going on as to what Luther meant by "the Church," and how he viewed the relation of the territorial government to the Church. The contents of these articles we propose to exhibit later in special *résumés*. At present we merely wish to record our satisfaction that Holl has blasted the current claim, launched by Sohm and handed on by Rieker, Troeltzsch, Wolff, and others, that Luther's *corpus christianum* is the political society or community of a territory in and for which the Christian religion has been adopted. Holl shows that Luther uses *corpus christianum* as a synonym for *corpus mysticum*, and even in his earliest writings views the Church as a spiritual society, entrance into which is by a personal spiritual act of the individual — faith in Christ. D.

Kampmann und Schnabel, Prien am Chiemsee: —

Die Deutung Augustins, Bischofs von Hippo. Analyse seines geistigen Schaffens auf Grund seiner erotischen Struktur. *Werner Achelis.* 137 pages, 6½×10.

As the subtitle indicates, this treatise is an attempt to apply the Freudian theory (psychoanalysis) to the character of St. Augustine. Neurosis inaugurated by force, psychic sublimations and other processes stressed by Freudianism, especially those of sex, are found in forms more or less acute in the various periods of Augustine's career. The analysis of the church-father's *psyche,* however, is used only as a leverage for the application of psychoanalysis to Christianity, more especially to the problem of the origin of sin. The religious temper of the book will be understood when on page 68 we find the Divinity cursing man because through the assistance of the serpent man had discovered the mystery of reproduction and was now able to multiply his species without the intervention of the Deity! Its scientific level is indicated by the note on page 66, which endeavors to account for the lack of scientific proof for the Freudian hypothesis thus: "Over against a primary intuitive idea the subsequent, strictly scientific method of proof is of minor importance and might be in many details false. The layman must form his judgments in accordance with the intuitive idea and the luminosity of which it is capable"! Like the works of Blueher (see THEOLOGICAL MONTHLY, June, 1922, p. 168 ff.), Achelis's work is calculated to affect a healthy mind as did the old Chicago drainage canal the olfactory organs. As an "interpretation of Augustine" it registers zero. GRAEBNER.

Ausland und Heimat Verlags-Aktiengeschaeft, Stuttgart: —

Das Deutschtum in Kongresspolen. *Adolf Eichler.* 157 pages, 6½×9½.

Eichler is manager of the Ostdeutsche Heimatsdienst in Allenstein, East Prussia. His book is a complete history of German colonization in Poland. The story of the entrance of Lutheranism and the destructive work of the counter-reformation appeared to the reviewer the most interesting section of a story replete with human and religious interest.

GRAEBNER.

Kommissionsverlag der "Deutschen Post aus dem Osten," Berlin: —

Werdet nicht der Menschen Knechte! Gesammelte Aufsaetze ueber kirchliche Fragen in Kongresspolen. Von *Adolf Eichler.*

A series of essays, editorials, and addresses compiled for the purpose of showing the condition of the Evangelical Church in Poland, with an urgent appeal for the establishment of an independent free church, summed up in the words: "Ein Weg zur Rettung ist da; er fuehrt ueber die Freikirche zur Selbstbehauptung." MUELLER.

Correction. — On page 126 of the issue for April the reference to the work of the U. L. C. in Europe and Africa should be to the N. L. C., that is, the National Lutheran Council. DAU.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. OCTOBER, 1922. No. 10.

A Bit of Recent Swedish Church History.

PROF. W. H. T. DAU, St. Louis, Mo.

Outside of professional circles few men know of the movement in Sweden which has resulted in the establishment in that country of Lutheran congregations that are independent of state control and maintain an attitude of protest for conscience' sake against the unscriptural and un-Lutheran teachings and practises of the Lutheran state church of Sweden, its prominent theologians, and leading church-men. The movement has been described in a Swedish brochure [1]) which not only has proved most instructive reading-matter, but will be seen to be heartening to all who in these days of apostasy from the standards of the old faith still uphold that ancient type of Christianity which at one time victoriously overran the pagan world, that Lutheranism of the old school which essayed to restore evangelical Christendom to its divinely intended status.

1. SCHARTAU AND ROSENIUS OPEN THE FIGHT AGAINST RATIONALISM.

The writer of the brochure tells us that in its devastating spread seventeenth-century rationalism at last had reached also Sweden, and although it did not work in that country all the havoc it had wrought in Germany, it nevertheless put its stamp on Swedish church-life. It produced great irreligiousness, while allowing the external forms of godliness to remain. Men became liberal; while their faith crumpled up, their conscience became wide. A spiritual night seemed about to settle on the homeland of Olaus

1) *Evangeliska Fosterlands-Stiftelsen*, den Moderna Teologien och Bibeltrogna Vaenner. Af Amythos. Stockholm. Axel Wallen & Co.

Petri and Anders Karl Rutstroem. Daylight broke once more on Sweden when a religious awakening occurred, first in the southern part of the country. There the movement centered about the activity of Schartau, while in Northern and Central Sweden Carl Olof Rosenius, before others, became a spiritual leader. "These two men, Schartau and Rosenius, are so unlike each other that even to-day the followers of the one can hardly understand those of the other. But there were also points of agreement between them, for neither of them was friendly to rationalism. Through them positive Christianity with its demand that men must be converted to God was restored to honor. On the ground that had been ruined and laid waste by 'reasonable Christianity' they erected a house of God patterned after the cathedrals of the fathers: Schartau built a church of stone, Rosenius a more modest and cozy house of prayer."

2. The Rise of the E. F. S. or "Stiftelsen."

Out of this religious awakening there grew later the Evangelical Fatherland Society (*Evangeliska Fosterlands-Stiftelsen*), but Rosenius must not be regarded as the only instrument for building up this organization. Many others took part in this work. Foremost among them was P. Fjellstedt, through whom the spiritually awakened received the first impulse to unite for the purpose of carrying on mission-work, Oscar Ahnfelt, who "became a tool in the Lord's hand for planting many firmly in the kingdom of God," and H. J. Lundborg, "the man with great, vital, and energizing ideas and brief time for work." Lundborg "laid the foundation for *Stiftelsen*," for it was through him that God carried into effect the thought of gathering all the believers in the Swedish realm into one society. Where Lundborg left off, Rosenius, Fjellstedt, B. Waldstroem, and others took up their work and turned the teeming thoughts of Lundborg into realities.

3. The Rudin Controversy.

Meanwhile there arose also among the younger men two on whom great hopes were staked: Waldemar Rudin and Paul Waldenstroem. *Stiftelsen* expected much from both. Responsible positions were assigned them: the one became the first Superintendent of Missions of the E. F. S., the other, after the death of Rosenius, assumed the editorship of the *Pietist*. But *Stiftelsen* had cause of complaint about both men. For both men started doctrinal controversies the full effects of which even now cannot be

fully estimated. The so-called Rudin Controversy was concerning Justification. Regarding this question the Superintendent of Missions took a position other than the Lutheran. About 1865 Rudin began to preach a justification extending gradually through a person's entire life. According to his teaching man becomes righteous before God in the same degree as his faith grows strong and bears fruit in his living. "It was plain that the Superintendent of Missions had come to differ not only from Luther, but also from Paul; for both teach emphatically that Justification is a forensic act of God and does not in any way whatsoever depend on our strength of faith or sanctification of life." However, the men who at that time (1868) sat in the directorate of *Stiftelsen* were wise enough to remove explosives so as to prevent an explosion. When a majority of the directors declared that they could no longer have undivided confidence in him as a leader in the theological education of their future missionaries, Rudin quit his position. Thus the Rudin controversy did not cause any open quarrel, and a deplorable separation that was threatening was avoided, but it is likely that for this very reason, because the matter was settled quietly, *Stiftelsen* has not succeeded in freeing itself altogether from Rudin's influence. Another reason why this influence continued was because Rudin became professor at the University of Upsala and by his personal godliness exerted a great influence on that circle of theological students from which the teaching forces for *Stiftelsen's* Missionary Institute had to a great extent to be recruited.

4. The Waldenstroem Controversy.

There was no secret dealing in the controversy which Lector P. Waldenstroem started in 1872. This time the point in controversy was the reconciliation in Christ. Lector Waldenstroem went to war against the "position clearly maintained in our confessional writings, that God demanded to be, and in Christ was, reconciled. He granted only that man needs to be reconciled, and since 1875 taught that this reconciliation takes place when man comes to believe that God is his kind and gracious Father. Quite correctly Waldenstroem's opponents raised the objection that, if his teaching were correct, Jesus would be altogether superfluous and His death would be both unnecessary and meaningless." The controversy regarding the reconciliation was heated and long drawn out. At the beginning of it the directors of *Stiftelsen* stood hesitating and undecided, but finally they took a position against Waldenstroem. This led to a complete division of E. F. S. into two parts

and the formation of a new mission society, the *Svenska Missionsforbundet*. The majority of the friends of missions in Sweden went with Waldenstroem, who, being a pietist, had inherited not a little of the authority of Rosenius. However, an essential factor in bringing about this result was the position which *Stiftelsen* took on the question of its relation to the Swedish state church and which was disapproved by most of the friends of mission-work.

5. Free-Church Aspirations.

Brisk breezes of a free-church nature were blowing through Sweden. They had begun some time before: about 1850 Dr. Fjellstedt had advocated organizing an Evangelical Lutheran Free Church. This would undoubtedly have been done if Rosenius had not opposed it. Even H. J. Lundborg cherished strong free-church sympathies, and Oscar Ahnfelt, during a visit in Norway, became a free-church man in the question of the administration of the Lord's Supper. On his initiative or advice some Lutheran congregations of a free-church character were organized in Skaane after 1860. Ahnfelt was greatly faulted for this, but later developments seemed to justify his action. For when the Waldenstroem controversy broke out, the congregations at Skaane, which permitted their members to receive the Sacrament even at the hand of a separatist layman, remained to a man faithful to the Lutheran doctrine of reconciliation, while the strictly state church *Kristianstads Traktatsaellskap* split asunder into two parts. However, it was not until 1870 that the free-church movement began to spread. After idle attempts to remain neutral and undecided the directorate of E. F. S. took a definite stand, disapproving all separation from the state church. Thereupon Waldenstroem came forward as the champion of the free church. With dialectic skill he fought the state church, exposing strikingly its incontestable faults, and showing the merits of the free-church system. This made Waldenstroem beloved and popular among many friends of missions who were free-church men, and as people began to love the man, his teaching, too, found access to many hearts. "Accordingly, when E. F. S., in 1881, celebrated its twenty-fifth anniversary, it had passed through severe trials. But it had stood the test; it had not let go of the truth, but stood still on the foundation of the Evangelical Lutheran Confession. Its directors had shown themselves able with God's help to pilot their ship through storms and great billows."

6. Bible Criticism vs. the Bible.

In the modern Protestant churches there has occurred a notable falling away from the *principium cognoscendi* in theology, which in the age of the Reformation was accepted by all and consistently applied by very many of the leading theologians. "When Luther opened his warfare upon the papacy, he set up, over and against every human authority, the Holy Scriptures as the only touchstone by which every doctrine was to be tested and its value established. For Luther and the other reformers it was an unquestioned truth that all the canonical books of the Bible were throughout the Word of God. For this reason the article regarding the Holy Scriptures as the norm for men's faith was one of the two fundamental principles of the Reformation. All Protestant churches until the present time have maintained this fundamental position," — at least in theory. But a tendency among theologians was gradually manifested to undermine the authority of the Scriptures. The plea was advanced that from the judicial authority of the Bible *one* doctrine ought to be excepted, and that an important one, *viz.*, the doctrine concerning the Bible itself. In this doctrine the Bible ought not to function as judge; it could at the utmost act as a witness, but all statements which it made regarding itself must be received with caution and must be absolutely doubted if they are found to contradict any statement in an old apocryphal tome. The judge's seat must be occupied by human reason, which under the name of "scientific research" should be accorded the right to render the decision and to settle the question how much and what part of the Bible is God's Word. "Luther and many other men of the Spirit had taken the liberty to discuss the question to what extent this or that book could be regarded as justly belonging to the canon, but never did the reformers by a single word dare to hint that a book of the Bible the canonical genuineness of which was acknowledged by Jesus or His apostles could contain anything that is not absolutely reliable and divinely true."

However, modern research, called in popular parlance "Bible criticism," is with noticeable predilection occupied with revising and criticizing everything, even such statements of the Bible as the apostles have declared to be utterances of the Holy Spirit. Similar pleas and claims have in the course of time been often advanced, but never with such force as now. And they have always been declined by authoritative men in the Church as unwarranted and harmful in the highest degree. The new element in the present

situation is really this, that such pleas are now advanced, championed, and carried into practise by many churchmen, especially by prominent men at the universities. It is quite plain that if the testimony of the Bible in its own behalf is not reliable, it cannot be regarded as reliable in other questions of doctrine, and thus, if Bible criticism is right, the conclusion of the whole matter will be that the verdict of reason extends to all the contents of the creed. That is exactly what modern theology is aiming at. Without informing themselves what the congregations think regarding the question at issue, the representatives of this theology have for a number of years operated with the new method and set up reason as judge over the Bible. These doings take place chiefly at the universities, and the result of these tactics, worked behind the congregations' back, is that many congregations at present find that they have pastors who, regarding the important question, What is the Bible? are proclaiming a doctrine that is manifestly at variance with the faith which the congregations inherited from their forefathers. Many a pulpit in the realm is now ringing with a proclamation the real contents of which can be expressed by the statement: 'The Bible is not God's Word.' For Bible criticism thinks that it has arrived at this awful conclusion."

7. Waldemar Loennbeck's "Torch" and the "Nordisk Bibelfoerening."

Bible criticism entered Sweden from Germany. It gained entrance into the universities on the quiet, without the general public, which does not keep abreast with the professional theological literature, having any inkling of what was going on in the world of learned men. It was really Professor Rudin and the present Bishop Personne who drew attention to this question, for they were the first who dared to make the results of Bible criticism popular. They sought to represent the matter as good and worthy of commendation. These views, when published, certainly created some unrest, but upon the whole there were not many who took notice of the matter. Then there came other and more violent shocks to rouse people. For after Professor Rudin, who was respected for his personal godliness, had opened the door, the younger theologians dragged the entire apparatus of Bible criticism into the Church. The unrest now became intense, and strong voices were raised which demanded that the conflict be taken up with the new teaching, which, when sounded to its depth, was nothing else than a well-

disguised creed of unbelief that was to be inculcated upon men in the name of Jesus.

Now, although it was plain that something ought to be done, and although the wish was expressed that some one might subject modern critical research to a closer examination and show that for a great part it rested on unsafe assumptions, still there was no one found who possessed at the same time the requisite knowledge and the necessary courage for this urgent task. Meanwhile the Lord Himself knew what He wanted to do. He chose as His instrument in this instance none of the bishops or theological professors of the Swedish Church. As He has always done, so in this case, too, He pursued His own way, which, as we know, meets the calculations of human reason only in the rarest instances. In Sweden's old brotherland, in Finland, there labored for a number of years an author who was a believer, Waldemar Loennbeck by name. He had had his eyes opened for some time to the danger with which the Church was threatened from modern Bible research. He followed its development with interest, and, although a layman, began after some time to devote himself exclusively to the study of questions related to Bible research. After he had visited England for some time for the purpose of study, he moved to Stockholm and in the fall of 1901 began publishing in that city a great scientific periodical for Christian faith and research. This publication, *Facklan* (the *Torch*), was received with good will and sympathetic interest by all real friends of the Bible, regardless of the religious organization to which they belonged. It took up in earnest the conflict with Bible criticism, and it was soon observed that the leading Bible critics had had no thought that some one had been following their doings with critically observing eyes. Accordingly, some of them tried, not to refute the arguments of the *Torch,* but to cast suspicion on the periodical as being unreliable, inasmuch as its editor was not a scientific scholar graduated from a university. About the same time that the *Torch* started upon its career, there was formed upon the initiative of Provost H. B. Hammar of the ephory Engelholm a society which was given the name *Nordisk Bibelfoerening* (Norse Bible Union) and gained quite a large following in Sweden, Finland, Denmark, and Norway. This society began publishing several apologetic treatises of considerable merit. Especially during its early years the *Nordisk Bibelfoerening* scored great achievements in its fight against Bible criticism, but since then it seems to have quit the battlefield.

8. C. U. Widstroem.

In 1906 E. F. S. celebrated its fiftieth anniversary, and all sections of Sweden took part in it. The little mustard-seed had become a large tree. *Stiftelsen's* congregations, representatives, missionaries, and preachers could be reckoned in hundreds, the number of copies of the Bible and edifying books spread by *Stiftelsen* in millions. "The stream of spiritual blessings which God communicated to our people from 1856 to 1906 through the *Fosterlandstiftelsen* has been so great that it simply cannot be calculated. Accordingly, it need not surprise any one that all were glad, and the joyful festival was celebrated with a special jubilee cantata. Everything looked very promising. There was really but one drop of sorrow in the cup of joy, but that was sufficient for the friends of *Stiftelsen* who were heeding the signs of the times: a few months before the festival Supreme Court Justice C. U. Widstroem, for many years the unusually energetic and clear-visioned President of *Stiftelsen,* had been called home to the festival of joy with his Savior. In him *Stiftelsen* had lost a man who for a series of years had contributed to the successful development of the society. He had been the tool in God's hand to keep the ship on the true course. Now he was gone. Those who knew what he had been were filled with anxiety amid the joyful festivities of the jubilee."

9. State Church or Free Church?

The directors chose as Widstroem's successor General Friherr A. E. Rappe. Of him the majority of the mission-friends knew really only this, that he belonged to the "not many noble" [2] who were called. Besides, it had been learned that he was a highly trusted man in the service of the Swedish realm, who had displayed remarkable bravery in the war between France and Germany 1870 to 1871. But nobody knew whether he was the man to complete the work of Widstroem. Future events were to answer this question. Certain it is that the change in *Stiftelsen's* presidency took place at a critical time. Signs foreboding the approach of a crisis were not wanting. A question arose soon after which with short intervals had been of a burning nature ever since the organization of *Stiftelsen* — the question regarding the attitude of *Stiftelsen* to the state church. For within the state church a work of reorganization, or reformation, was in progress which could not be

2) 1 Cor. 1, 26.

simply ignored, and that all the less because it was urged by state church people, on the one hand, that the new movement within the Church rendered the continuation of *Stiftelsen's* work superfluous, and on the other hand, that *Stiftelsen* ought to place itself and its organ at the disposal of the new movement. Within *Stiftelsen* there was, as always, more than one view on this question: "some were inclined to listen to the suggestion from state church men, others favored an attitude of independence over against the state church, however, without urging separation. In the fall of 1907 there was held in Stockholm a conference of the *Saellskapet foer fraemjande af kyrklig sjaelavaard*" [3] (Society for the Promotion of Pastoral Care by the Church). At this conference the wish of state church men, *viz.*, that *Stiftelsen* turn over its work to an organization that was to operate under control of the state church, was expressed with greater clearness than at any previous time. It was held that this ought to be done at once by appointing a provisional directorate that was to carry the idea into effect. In warm terms one of the members of *Stiftelsen's* directorate expressed his perfect agreement with the suggestion that had been made to the society. But, on the other hand, the representatives of the other tendency in *Stiftelsen* who were present at the meeting raised such a strong opposition that the motion was dropped and has not been heard of since in that form. Meanwhile the conference had explained what could be expected from the state church. What this was, was indeed known beforehand, but as yet it was only a few fully initiated into the state of affairs who knew that the demand of the state church had influential advocates in the directorate of *Stiftelsen.* It became manifest that these men were conscious of their strength to such an extent that they risked coming out openly. Something had to be done if E. F. S. were not some day to find itself altogether unexpectedly placed under the control of an ecclesiastical minority. Before all else *Stiftelsen's* own friends must be roused to a perception of the danger. For there was a real danger, since rationalism and Bible criticism began to spread within the state church without hindrance.

10. "Nya Vaektaren."

On the evening of the same day when the aforementioned conference was adjourned, three friends of *Stiftelsen* agreed that the time had arrived for starting a periodical the policy of which was to be to combat Bible criticism and protect the independent

3) Gesellschaft zur Foerderung kirchlicher Seelsorge.

position of *Stiftelsen.* This periodical, which was called *Nya Vaektaren (The New Watchman),* became a reality. The men who took the lead in this enterprise were wholesale merchant John Eriksson, a member of the directorate of E. F. S., Pastor Efr. Rang, the field secretary of E. F. S., and Axel B. Svensson, a preacher at Bethlehem Church in Stockholm. The last-named of the three became the editor of the periodical. This resolution to publish *Nya Vaektaren* was the one significant and noteworthy result of the Conference for Promoting Pastoral Care in 1907.

11. Trouble Brewing in "Stiftelsen."

The attack from without had thus been successfully repulsed. It had been attempted in a modest form, and the repulse itself was made with all possible considerateness, inasmuch as more or less manifest errors and defects had been pointed out on both sides. It was not probable that the leaders of the movement in the state church would speedily renew their overtures. The danger that was threatening now was chiefly from the friends of this movement within *Stiftelsen's* own circles. But of this more anon.

The position of *Stiftelsen* on the Bible had always been clear and distinct. Its members held fast the fundamental principle of the Reformation and believed, accordingly, that the Holy Scriptures are the Word of God. Of this position of *Stiftelsen* unequivocal testimony was borne by a whole series of excellent apologetic writings which in the course of the year were published by E. F. S. It was quite natural that, when the *Torch* began to be published, *Stiftelsen* assumed a friendly and favorable attitude towards the same. The policy of the *Torch* was clear and distinct from the start and embraced opposition to *all* modern Bible criticism. Because of this policy the directorate of E. F. S. resolved to favor the publication. The relations with this publication were of the very best kind, and during the first six years of the existence of the *Torch* not a single disharmonious note was heard. Four members of *Stiftelsen's* directorate were warm friends of the *Torch:* the President, Court Counselor Widstroem; Lector G. S. Loewenhielm; wholesale merchant John Eriksson; and Pastor B. Wadstroem. As stated before, Court Counselor Widstroem departed shortly before the jubilee in 1906, and Lector Loewenhielm did not survive him long. It is certainly a fact worth noting that it did not take long after this when a change in the attitude of *Stiftelsen* towards the *Torch* could be observed. First an attempt was made to place the editor, Loennbeck, under a controlling censorship.

This attempt surely did not originate in the E. F. S., but it found a zealous champion in one of *Stiftelsen's* men, who appealed to, and sought support in, the authority of the chairman of the foreign mission of E. F. S., Prof. Ad. Kolmodin.

12. Professor Kolmodin's Maneuvers.

This gentleman had disapproved the program of the *Torch* in certain points. In 1907 Professor Kolmodin moved that *Stiftelsen* publish a series of writings, with the object of combating "destructive" Bible criticism. This was the name which was now being given to Bible criticism, because it went to the extreme of subjecting *all* articles of faith to the judgment of reason. The series of writings in question was really published under the editorship of Professor Kolmodin. The first number of the series was quite valuable, but the revisers of *Stiftelsen* who had to examine the later numbers soon made the discovery that on the question of the Bible Kolmodin did not occupy *Stiftelsen's* old standpoint. As No. 7 of the series there was published a treatise by Professor Kolmodin himself: *Christianity and the Bible of the Primitive Christian Congregation.* After examining the manuscript the committee of revisers declared unanimously that the treatise could not possibly be published by E. F. S. because of the plain assertions in favor of Bible criticism which were found in it. Out of regard for the author the question was taken up once more, after Professor Kolmodin had partly withdrawn his manuscript, partly rewritten the most offensive sections in a milder form. Now there began a series of intrigues which aimed at pushing through the publication of the treatise under the auspices of *Stiftelsen.* A majority of the committee of revisers had reached a private agreement to put the most prominent statements of a tendency unquestionably favorable to Bible criticism into such an ambiguous form, by means of changing some specific expressions, that they should not rouse attention. They even succeeded in winning the author over to this procedure. In the mean time, however, some of the members of the committee of revisers held quite correctly that there was no merit in concealing the thought of Bible criticism by ambiguous terms; if the book were published with its tendency towards Bible criticism remaining unchanged, it would be an immediate advantage to have its thoughts come out in such plain terms that even the simplest could understand that its object was to offer a new standpoint for faith and, accordingly, could be on their guard. After many and long debates the matter was at length committed

for final action to the entire directorate. During one of these debates Pastor B. Wadstroem maintained that "the publication of a book of this kind would be a surrender of *Stiftelsen's* old position." Professor Kolmodin replied that "*Stiftelsen* must take a new position, for it was not good continually to look back stubbornly to the old; people must look ahead and see what a new time demands." [4] Answering him, Pastor Wadstroem maintained amongst other things that the authority of the Bible could never be shaken, and that the book in question would cause great unrest among the congregations and seriously shake people's confidence in the entire activity of *Stiftelsen*. Although several of the members of the directorate privately shared Wadstroem's opinion, all remained silent. Accordingly Wadstroem spoke once more and pleadingly besought Kolmodin "not to cause such great displeasure to *Stiftelsen* and unrest throughout the country." [5] Kolmodin replied: "I will have to admit that during the night, while I was wrestling in prayer with Him, God said to me nearly the same things which Pastor Wadstroem has just said. I shall turn the book over to another publisher." Pleased with this answer and believing that the difficulty had been solved, Pastor Wadstroem now left the meeting. What took place in the directors' meeting after Wadstroem's departure is still partly veiled in darkness. Only this much is known that Director K. J. Ahlberg came forward with a motion to publish the book "*i distribution*" (that is, in commission). After being debated an hour, this motion was made the resolution of the directors. This may have been caused in part by a remark which Kolmodin dropped, to the effect that if his book did not suit the directors, he himself did not suit, because the book was an expression of his views and his position as a believer. To this threat of resignation those who had been undecided succumbed, and the directors sanctioned the dissemination of the much-debated treatise by *Stiftelsen's* publication concern. For a time the matter was now disposed of.

13. Kolmodin's Book.

To characterize somewhat the contents of this book of sorry fame it may be said that the treatise on *Christianity and the Bible of the Primitive Christian Congregation* is a real small brochure,

4) A full account of this episode is given in B. Wadstroem's *Naagra blad ur E. F. S.'s historia* (*Some Leaves from the History of E. F. S.*), p. 86 ff.

5) l. c., p. 87.

comprising little more than two printers' forms. It claims to be of an apologetic nature, and the author states that it was published to render those a service who had had their faith undermined by destructive Bible criticism. "It cannot be denied that the first twenty pages of the book make a good impression, but many pertinent annotations might be made to its contents, to offset the viewpoint, foreign to the Evangelical Lutheran Confession, from which the author treats the fact of the divine revelation. For instance, Christianity is represented as a *new* religious, moral life mediated to us by Christ, while the saints under the old covenant are said to have lived a religio-moral life *without* Christ. Here the train of thought is switched upon a wrong track, for when this thought is consistently pursued, it leads to a depreciation of all the writings of the Old Testament. Besides, Kolmodin's teaching regarding a spiritual life without Christ is in open conflict with the Bible. In 1 Cor. 10, 4 we have the plain statement that Israel during its wanderings in the desert was in communion with Christ, and the Savior Himself testifies that Abraham saw His day and was glad. However, it is chiefly the latter part of the book that is in controversy. In this part Professor Kolmodin lays himself open to the charge of having spoken disrespectfully of certain passages of Scripture and rejecting certain statements of the Bible. For instance, on Ps. 69, 23—29 he says: 'Here is something improper, something that ought not to be.' However, in Acts 1, 16. 20 the Apostle Peter states expressly that these very words which have been placed in stricture by Professor Kolmodin were spoken by the Holy Ghost. All historical, geographical, and other statements of the Bible are disapproved by the professor to such a degree that in the opinion of Kolmodin they are unreliable as far as scientific research has found them faulty. If they come in conflict with the results of scientific research, the latter must be given credence in preference to the Bible's own statements. It is plain that, cherishing such views, Kolmodin cannot regard the whole Bible as God's revealed Word. He says so definitely, though in cautious terms. In the concluding paragraph of his book he states comprehensively what he thinks of the Bible with these words: 'Finally, the Bible shows us how those who humbly submitted to God's pedagogy in judgment and mercy and opened their hearts to His revelation of salvation that was given them with increasing clearness, gave expression to their experiences in most impressive testimonies regarding the judgments and the mercy of God or in sacred songs that rise from the deepest despair to longing and victorious hope, or in

words of wisdom, *in which they exhibited the results of their thinking and musing on the questions on which as yet there fell but a dim light from above.'* This tirade most decidedly contradicts the words of Peter, that 'the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 2 Pet. 1, 21. The severest stricture, however, that must be applied to Kolmodin's book is that it surrenders the first of the two fundamental principles of the Reformation, *viz.*, that in all questions of faith Holy Scripture is the sole judge. Kolmodin sets up scientific research as judge over the Bible. That is a *new* fundamental principle or standpoint." [6]

Thus *Stiftelsen* by its regard for a man had been placed in a difficult position. How it would extricate itself nobody was able to say. But it was plain to all that the rudder was no longer in the strong hand of Supreme Court Justice Widstroem; the bark was tossed among reefs and breakers; the barometer was falling, and everything foreboded a violent tempest.

(To be continued.)

THE THEOLOGICAL OBSERVER.

American Prohibition. — Observing men have long been aware that the two main props of the Eighteenth Amendment to the Constitution of the United States have been fanaticism — all the more contemptible and dangerous when it cites the Scriptures — and greed. But it was hardly to be expected that this view would be expressed so soon by the secular press, a great part of which of late has been and still is dominated by fanaticism and greed. The *St. Louis Post-Dispatch* (August 2) said editorially: "The 100 per cent. drys are everywhere well organized and are aggressively led by men inspired by two powerful motives, fanaticism and the official emoluments of power and salary." In view of the manner in which this legislation

6) Reviews of Kolmodin's book are found in *Facklan* (the *Torch*), Vols. 1908, 1909, and 1910; *Nya Vaektaren* (the *New Watchman*), Vols. 1908, 1909, and 1910; *Vidraekning med professor A. Kolmodin och hans bok: "Kristendomen och den urkristna foersamlingens bibel"* (*Settlement of Account with Professor Kolmodin and his book*, etc.), by Alfred Anderson; *Haall det du har. ... Bidrag till diskussionen om prof. A. Kolmodins skrift*, etc. (*Hold that fast which thou hast. ... An Offering for the Discussion of Prof. A. Kolmodin's Treatise*, etc), by Axel B. Svensson; *Om Bibelns domsanningar* (*Regarding the Decisive Authority of the Bible*), by Pastor D. A. Aernstroem; and in the book of B. Wadstroem mentioned before: *Some Leaves from the History of E. F. S.*

was passed without the consent and even in plain defiance of the expressed will of the people, the editor is moved to say: "The 'tyranny of the majority' which so alarmed De Tocqueville, were a less sinister development than a spineless majority submitting to the 'tyranny of the minority.' Such a condition would write us down a morally bankrupt people, with material insolvency the next epochal stage of our degeneration." Severe words! They were not written, however, to give comfort to topers and confirmed inebriates, — though these will regard them as a gospel, — but to call attention to the terrible forces in our country which are tearing down our principles of self-government and our self-respect. — The same paper, in an editorial following immediately upon the foregoing, characterizes the work of the Ku Klux Klan, the Federated Patriotic Societies, the American Legion, and others, as foreshadowing "the end of the Republic." This is a reasonable and well-grounded estimate of these American pests that frequently stalk in darkness. Our Sunday prayer to the Lord of lords that He would "look with favor upon the land in which we dwell, *preserve its liberties unimpaired,*" etc., is becoming increasingly opportune and necessary. D.

Who can Assimilate the Jew? — Before, during, and chiefly after the late World War the Jew and his doings have come into such prominence all over the world that men of affairs are actually discussing "the Jew Problem" in the periodical literature of the world. For instance, after the article by Paul Scott Maurer on "The Assimilation of Israel" in the *Atlantic Monthly,* July 1921, William Yale sends a contribution to the same publication from Port Said on "The Non-assimilation of Israel" (August, 1922). In general he holds that the present world antipathies with their nationalistic madness are caused to some extent by political and commercial rivalries of governments, but chiefly by distinctive and powerful factors of a cultural nature. In the case of the Jews, who have no national government of their own, the latter seems to be the only plausible explanation. "The Jewish people have a distinct culture of their own — a culture which is more thoroughly inculcated in the individual Jew than is the Gentile culture in the individual Gentile. The Jews have a literature which is distinct from all other literatures, they have customs and habits which set them apart from any other human group; they have a mode of thought peculiarly characteristic of the Jew; their moral conceptions are different from those of the Gentiles; their philosophy is distinctly their own. At a very early age these differences are drilled into the mind not only of the upper classes, but also, and even more intensely, of the masses. There are so many determining factors in the culture of the Jews which are different from those of all other groups that the Jews are verily a race set apart — a race, or group, whose culture is antagonistic, on many counts, to the culture of all other peoples." The author traces the non-assimilableness of the Jews to two causes: 1. the conception, essentially Oriental, which the Jew has of woman. This has to a large extent prevented intermarriages between Christians and Jews. 2. The keener intelligence and better mental training of the average Jew, which causes the latter

to regard association and intimacy with the average Gentile as undesirable. "The question of the future is whether Jewish thinkers and leaders will endeavor to suppress such factors in the culture of their people as render assimilation difficult, if not impossible, or whether Jewish leaders will attempt to intensify these differences, in order to prevent assimilation and preserve Israel as the Chosen People." The latter, we believe, will be the policy which the Jews will pursue. Such texts as Is. 11, 4, studied in connection with Luke 21, 24 and Acts 14, 46 ff. and in the light of nineteeen centuries of church history, settle for most Christians the question of the assimilableness of the Jews as a whole. Jewish antagonism has lately become quite pronounced against Luther and the Lutherans. The *Jewish Cyclopedia* carefully registers the anti-Jewish utterances of Luther (*s. v.* "Luther"). Casual references in modern literature to Luther as a pronounced anti-Semite seem ominous. The massacres of Lutherans in the Baltic provinces during the recent Bolshevist uprising are only partially explained by political antipathies. The government that was back of them is dominated by Jews. Says Price Collier (*Germany and the Germans,* p. 132 f): "There are 600,000 Jews in Germany, 400,000 of them in Prussia, and 100,000 of these in Berlin. In New York City alone there are more than 900,000. They are always strangers in our midst. They are of another race. They have other standards and other allegiances. Perhaps we are all of us, the most enlightened of us, provincial at bottom, we like to know who and what our neighbors are, and whence they came; and we dislike those who are outside our racial and social experiences, and our moral and religious habits, and the Jew is always, everywhere, a foreigner. At any rate, so the German maintains. Strange as it may sound in these days, the Germans are not at heart business men. There are more eyes with dreams in them in Germany than in all the world besides. They work hard, they increase their factories, their commerce, but their hearts are not in it. The Jew has amassed an enormous part of the wealth of Germany, considering his small proportion to the total population. The German, because he is not at heart a trader, is an easy prey for him." With a delightful, though not quite reassuring air of optimism, the author adds: "These things trouble us in America very little [Price Collier wrote before Mr. Ford published *The International Jew*], and we smile cynically at the not altogether untruthful portraits of 'Potash and Perlmutter,' and their verminlike business methods. There is an undercurrent of feeling in America that the virile blood is still there which will stop at nothing to throw off oppression, whether from the Jew or from any one else. If we are pinched too hard financially, if confiscation by the government or by individuals goes too far, no laws even will restrain the violence which will break out for liberty. [Sic!] So we are at peace with ourselves and with others, trusting in that quiet might which will take governing into its own hands, at all hazards, if the state of affairs demands it." Yes, we are a mighty self-confident race; so were the Germans, or so were they thought to be, before we made them "safe for" — the Jews and the Jesuits. D.

Quaker Aggressiveness. — At the biennial session of the Hicksite Friends in the United States and Canada at Richmond, Ind., on August 27, steps were taken to federate the activities of the young Friends of the yearly meetings affiliated with the general conference. The afternoon session of August 27 was conducted by the young Friends. Arthur Jackson of Philadelphia presented a program which "provides for a standard book of discipline for the seven yearly meetings, encouragement of young Friends here and in Canada to devote at least one year in special relief or religious service of some kind [!]; appointment of a committee to coordinate the work of the young Friends, and changes in the organization to make more effective Quaker endeavor." The philanthropic committee of the body, through J. Augustus Cadwallader of Philadelphia, "discussed child welfare, antinarcotics, social service, and industrial relations. The work of Woolman School at Swarthmore, Pa., was stressed by W. O. Bidde of New York, who said that it was preparing young Friends for the social work of the hour." (*Indianapolis Star,* August 28.) If such aims can be fostered by people who, though pretending to be possessors of the light, have not the light of Christian truth, what must be expected of the children of light? Events like the above are solemn reminders to us of our Christian stewardship. Those are terrible words which the Savior addressed to Chorazin, Bethsaida, and Capernaum. In religious geography these places may to-day be located in the United States. D.

One Hundred Per Cent. Americanism: The Ku Klux Klan. — Considerable light is thrown on the import of this phrase that began to be current in the United States during the late war by the weird revelations which Leroy Percy makes of the modern Ku Klux Klan (*Atlantic Monthly,* July). The revelations are based on depositions made before the Committee on Rules, House of Representatives, Sixty-seventh Congress, First Session, by Grand Wizard Simmons during the Ku Klux Klan hearings, and published in the *Congressional Record.* Only in name the present Klan is a resuscitation of that piece of Southern lawlessness by which white men sought to react against the lawlessness of their carpet-bagging oppressors from the North and the negroes who had been made insolent by Northern politicians. But the name still has the effect of a charm upon Southerners, in whom it revives hallowed memories and romantic traditions of patriotism and terrible justice. "What reason could there be at this time to drag from its grave this old Southern bogey, with its secrecy, disguises, masks, Kleagles, Wizards, and fee-fi-fo-fum clap-trap? Why was the new Klan formed? The easy and half-true answer is: 'For profit.' The initiation fee is ten dollars for each Klansman. Without that high incentive certainly no clannish brotherhood would have been attempted. . . . The Klan excludes from membership negroes, Jews, Catholics, and foreign-born, whether citizens or not. In its own phrase, it is the only Gentile White Protestant American-born Organization in the world. It is secret. Its membership is secret, in that respect differing probably from every other secret society in America,

though like enough to many in Russia. When asked if he is a member, the custom is for a good Klansman to evade, more rarely to reply in the negative, but in any event not to avow his membership." Its Oath of Allegiance reads: "Section 1. *Obedience.* — You will say, 'I,' — pronounce your full name, and repeat after me — 'in the presence of God and man, most solemnly pledge, promise, and swear, unconditionally, that I will faithfully obey the constitution and laws, and will willingly conform to all regulations, usages, and requirements of the —— which do now exist or which may be hereafter enacted, and will render at all times loyal respect and steadfast support to the imperial authority of same, and will heartily heed all official mandates, decrees, edicts, rulings, and instructions of the I—— W—— thereof. I will yield prompt response to all summonses, I having knowledge of the same, Providence alone preventing.' Section 4. 'I swear that I will keep secure to myself a secret of a ——sman when same is committed to me in the sacred bond of ——smanship, the crime of violating this solemn oath, treason against the United States of America, rape, and malicious murder alone excepted.'" The Klan makes a special effort to enroll in its membership county and city officials, and even the members of the judiciary. The true purposes and methods of the organization can best be learned from its itinerant paid speakers who are now touring the South and West, soliciting membership. "The individual assigned to Mississippi for this work is Joseph G. Camp, formerly a lyceum lecturer, now dubbed 'Colonel.' His speech, wrung dry of its oratory and its indefinite, but ardent praise of 'one-hundred-per-cent. Americanism,' may be accurately summarized in two paragraphs. First. The Jews, the Catholics, the negroes, the alien-born are organized; they are a menace to American institutions; it is necessary to combat their pernicious influences; the sole weapon to hand is the Ku Klux Klan; therefore, if you are a true American, join the Klan. Second. The morals of the country are in a parlous condition; sexual vice, bootlegging, gambling flourish; the Klan loveth righteousness; if you are on the side of the angels, join the Klan. The first part of the program is effected by molding public sentiment, by watching wayward politicians, by combating the sinister propaganda of the press, which is under the control of Jews or Catholics or negroes or foreigners. The second part of the program is the real work of the separate local Klans. It is accomplished in this wise: each Klansman is a 'detective'; he goes about his community 'with eyes and ears open,' spying on the morals of his fellow-citizens, the objects of his scrutiny being serenely unconscious of it, as only Klansmen know who are members of the Klan; then, at the next meeting of the Klan, the various members report the bits of information they have collected; the assembled body passes on the guilt or innocence of the accused (naturally in his absence) and takes such course as seems necessary and proper. That course is not [always] direct action, — an order to leave town, or a coat of tar and feathers, or a whipping, or worse, — as the hired press reports; but selected members remonstrate with the delinquent on the evil

of his ways, even warn him; then, should he remain froward and unregenerate, they report him and his sins to the officers of the law, volunteering to those officials, usually spineless, the Klan's aid and comfort; and if they then fail to act, the Klan's duty is to see that they are retired from office and their places more worthily filled, preferably by Klansmen. The Klan speakers seem always to stress that part of their address outlining the regulation of private morals, and that part is very much the same wherever delivered. But the remainder of the address appears to vary widely from one section of the country to the other, to suit the outstanding prejudice or antipathy of the particular audience being exhorted": anti-Japanese feeling in California, elsewhere anti-Jew or anti-negro feeling, everywhere anti-Catholic feeling. The night raids of the K. K. K., reported in the press, are usually denied by the Klan. In an organization with such principles the denial is almost worthless. On February 26 four churches in Helena, Ark., were invaded during the evening service by four robed and hooded figures who stalked to the pulpit and handed the minister the following message to read: "We who stand thus silently before you are more than a million strong; we are friends of this minister, this church, and this congregation; we stand for the Christian religion, for the protection of womanhood, and for the everlasting supremacy of the white race. As such we most earnestly ask your friendship and your prayers. (Signed) Knights of the Ku Klux Klan." Similar dispatches were published from a number of other places. On February 11 masked men obtained P. Norman, from the custody of Deputy Sheriff W. T. Jordan, and lynched him. On February 22 Judge D. A. Turner, in a special charge to the Bowie County grand jury, denounced the K. K. K. as an enemy of constituted government and attributed to them the growing lawlessness of Bowie County. Still the Klan is gathering numerous adherents, especially throughout the South. In Texas it has become a political issue in the coming election for governor: one of the candidates publishes a paper in which the Klan is defended. Even "Christian" ministers are found endorsing the methods which the Klan adopts for making men righteous and virtuous. "What is the lure that draws men to membership in such an organization? Why do they fall such easy victims to the cheap oratory of hired itinerant speakers? Partly because of the 'jining' proclivities of the American people. Partly because of the desire of exercising power in secrecy and without responsibility. They wish to 'get even' with some man or class of men." Very often the chief appeal of the agent for the Klan is to religious prejudice. Otherwise good men, Christians, even pastors of churches, join this order, as they are induced to join the Freemasons, *viz.*, to combat the political activities of the Roman Catholic Church. Rightly these American degenerates and dregs of our increasing social and political corruption should be denounced as hundred per cent. American Bolshevists, for their principles and methods are avowedly the same as those of the Russian terror. To ally this work of darkness with Jesus and the Christian religion reveals a blindness and malice that pass comprehension. "Assuredly

no word of the Man of Galilee can be quoted in extenuation of the unutterable cruelty and cowardice of" the tar treatment applied at night by masked inquisitors for the purpose of making men more righteous and with the sanction of Christian ministers. "The incident in the Bible which more nearly parallels midnight operations of the Klan than any other is the one in which they came at night to take Jesus, and He said: 'Are ye come out, as against a thief, with swords and with staves to take Me? I was daily with you in the Temple, teaching, and ye took Me not.' Since then, among Christian people, taking men at night has not been in good repute." Roman Catholics are studying the K. K. K. phenomenon with a peculiar interest, for it is an open secret that the K. K. K. has gathered a great deal of its momentum from the activities of the Catholic Knights of Columbus and the Roman policy to make America Catholic.

D.

Persia: Death of Rev. Bachimont. — Under their chief Simitko the Mamoush Kurds during the summer of 1921 executed a raid upon the little city of Souj-Boudagh, just south of Lake Urumiah. At this place the Presbyterian Mission Board had established a station, which a few years later was turned over to the American Lutheran Board. The station had been vacant during the late war, but in the early part of 1921 Rev. Bachimont, his wife, and three young unmarried women came out to reopen the work. Rev. Bachimont, a convert to the Lutheran faith from the Roman Catholic Church, had been the beloved pastor of our congregation at Heiligenstein, Alsace. During my visit at this place in November, 1921, I was witness of the genuine grief which the news of their former pastor's horrible death caused to the members of the little free-church flock at Heiligenstein. A vivid description of the fearful massacre which attended the raid upon Souj-Boudagh is given by Miss Augusta Gudhart ("The Blood of the Martyrs," in the *Atlantic Monthly* for July), a native of Russian Poland, who had come to America at the age of sixteen, received her nurse's certificate from St. John's Hospital, Pittsburgh, entered the mission-field in 1912, and became the assistant of Rev. Bachimont, being the only one who had mastered the Kurdish dialect. "With their war-cry, 'Ashirat' (the Kurdish equivalent for Bolsheviki), the Kurds rushed into the mission-compound and shouted to the terror-stricken inmates, 'Pulzer' (Money, give). They rushed through all the rooms, smashing furniture, breaking open cupboards, ripping up the carpets, carrying out everything that pleased their fancy, and loading their horses. I tried to remonstrate with them, hoping that the magical word, 'Americans,' would stop them; but it only increased their madness. In a few minutes they were gone, and in a few more minutes another party was in. When they saw that everything of value had been taken, they took my clothes from me. When I resisted, they beat me with their muskets, until I fell down half senseless." Miss Gudhart finally escaped with the aid of her Bible woman Javahir, and in another compound these two prevented rape upon the other missionaries, who were fleeing naked from two Kurds that had stripped

them of their clothes. Miss Gudhart and Javahir at length found shelter in one of the empty storerooms of the customs house, after they had witnessed, amongst other horrors, the massacre of the captured Persian garrison of about 700 men, who were led forth in small parties and shot down by machine-gun fire. Nameless horrors were committed by the insatiable Kurds through the night. In the morning Miss Gudhart learned how Rev. Bachimont had met his fate. "Even with the Kurds in the city he had felt a peculiar trust. The Bible-lesson that morning had been, by chance, Is. 43, 1: 'But now, saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine.' If these verses were a comfort to him, they were also a prophecy concerning him, for within an hour he had gone to join his Maker. Kurds had burst in, as everywhere, demanding money. Rev. Bachimont had tried to tell them that he had none; indeed, the little mission-safe had been for some weeks rather lean. They went all through the house, ransacking everything, but finally went off, carrying everything of value. In a few minutes two other men came in. When they saw that all the apparent wealth had been carried away, they began to demand the 'hidden treasure.' They took Rev. Bachimont upstairs to search, and when they found no treasure, they shot him in their fury. He lived long enough to get downstairs and die at his wife's feet. . . . Early next morning we determined to find out whether Mrs. Bachimont had been carried off or was perhaps somewhere in hiding; and we were soon successful. Javahir came calling that she had found the Khanum. In the rear of the garden, crouching behind a pile of rubbish, completely hidden, Javahir pointed her out. She had run and crept there during the attack of the two Kurds (upon the other two women missionaries), and had remained in that posture for twenty-four hours. She was dumb from terror and unable to move from cold. We carried her into the house and somewhere found a few rags with which to cover her. . . . The next day (Sunday, October 9) we held a simple funeral service for Rev. Bachimont. We could find none of the natives who would help us prepare the body, since they thought that to touch the dead body of a Christian would defile them. But we finally induced some of them to dig a grave and to carry the coffin to its resting-place. We found one of our Bibles still intact, and from it we read the service." After weeks of suffering and travel the surviving members of the missionary family reached Tabriz, where the governor took them under his protection.

Africa: More Light on Darwin's Born Atheist. — In a letter written on the banks of the Zonga, October 8, 1851, and addressed to his brother Charles in New York (*Atlantic Monthly*, July), Dr. David Livingstone evidently refers to the claim of Darwin and his followers, which was being assailed about that time, when he speaks of the tribes in the Upper Zambesi country and says: "The Supreme Being is called Nyampi, or Beza. In referring to a person having died, they say 'he was lifted by Nyampi,' or 'by the Lord.' They make use of certain kinds of divination and prayers, too. I have visited a great

many tribes which never had enjoyed any intercourse with missionaries either directly or indirectly, and never met a single individual unaware of the existence of the Creator and Governor of all things. All understand the nature of sin — and the expressions made use of by all imply the belief in the existence of a future state of being. If any ever existed who had no knowledge of the existence of God, sin, and futurity, it is remarkable that no instance should now remain. Intelligent old men with whom I have conversed ridicule the idea of their ever having been destitute of the knowledge of God and quote their proverbs and fables handed down from time immemorial in proof. One of these is essentially the story of Solomon and the harlots. They are, however, degraded low enough, and no nation needs more the humanizing influence of the Gospel than the African."

D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Kirchenagende fuer Ev.-Luth. Gemeinden ungeaenderter Augsburgischer Konfession. Zusammengestellt aus alten rechtglaeubigen Kirchenagenden und in mehrfach veraenderter Form herausgegeben von der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten. 6×9. Edition C (cloth), $2.00; Edition M (morocco with gilt-edge), $5.00; Edition D C (divinity circuit with gilt-edge), $5.00.

This new *Agende* was gotten out by Dr. W. Krauss and Dr. C. C. Schmidt in accordance with a resolution of Synod. Dr. Krauss writes: "This is, after all, essentially our old *Agende* appearing in a new dress. This is as it should be in a case of a book which has served us for more than half a century. In such a book not as many changes as possible should be made, but only such as are absolutely necessary or desirable. Very many of the more than two thousand proposed changes, 'improvements,' and additions could therefore not be approved and adopted."

The new *Agende* has the following additional material: A liturgical formula for reading services, thirty-five antiphons, thirty-five collects, a few prayers for festival occasions, an abbreviated formula for Baptism, formulas for burials, for the installation of teachers and church-officers, for the laying of a corner-stone, for the dedication of churches, schools, cemeteries, bells, and organs, and chants for the liturgical service. A few prayers for festival occasions found in the old book were eliminated, others were abbreviated. Since Synod has decided that it needs this new book, our congregations are asked to purchase a copy and use it.

FRITZ.

Beichtreden. *Rev. C. C. Schmidt, D. D.* 84 pages, 5×7½. $1.25.

Dr. C. C. Schmidt, of Holy Cross Lutheran Church in St. Louis, is well known as a good preacher. His presentation is textual, clear, to the point, and concise. The confessional address is in a class by itself; the twenty confessional addresses contained in Dr. Schmidt's book can well serve as models. The pastor's chief business is to preach good sermons, and the art of preaching cannot be too well learned.

FRITZ.

Synodical Reports: *Atlantic District.* 60 pages. 28 cts. *Nebraska District.* 31 pages. 15 cts. *California and Nevada District.* 56 pages. 28 cts. *Central Illinois District.* 67 pages. 34 cts.

The report of the Central Illinois District contains a paper by Pastor E. Berthold on "The Church"; that of the California and Nevada District a paper by Professor Fuerbringer on "The Book of Job: Its Value for the Pastor and the Layman"; that of the Atlantic District a paper by Pastor A. C. Th. Steege on "The Bible Doctrine of Sunday as Taught by Our Lutheran Church." FRITZ.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1921. $1.00.

The *Statistical Year-Book* of our Synod is too well known to need a new introduction every time it is issued. However, this year's book, gotten out in the year of Synod's seventy-fifth anniversary, contains additional statistical matter as, for instance, the parochial reports for 1847; a complete tabulation of the Synodical Treasury from the year 1847 to 1921, giving receipts, disbursements, balances, and deficits; a table showing the growth of the Missouri Synod from 1847 to 1921; a list of places showing where the Delegate Synod and the various Districts held their meetings during the time of Synod's history; a roster of all the teachers at our educational institutions from 1839 to 1922. FRITZ.

The Lutheran Sunday-School. A Manual of Fundamental Principles and Suggestions. Issued by Authority of the General Sunday-school Board of the Ev. Luth. Synod of Missouri, Ohio, and Other States. 47 pages, 6×9. 20 cts.

A synodical Sunday-school committee was appointed in the course of this year. *The Lutheran Sunday-School,* a book of 47 pages, is the first official publication of this committee. In an introductory chapter "The Educational Activities of a Lutheran Congregation" are spoken of. This is followed by: "A Frank Discussion of the Lutheran Sunday-school Movement," "The Lutheran Sunday-school in Operation," and "The Pupils of the Sunday-school." At the author's suggestion the publisher has added a descriptive list of Sunday-school supplies. We heartily recommend that Sunday-school workers, and others as well, purchase a copy of *The Lutheran Sunday-School.* FRITZ.

Denkstein zum fuenfundsiebzigjaehrigen Jubilaeum der Missourisynode. *Prof. G. Mezger.* 317 pp., 5½×7½. $1.50, postpaid.

This is the German "Jubilee Book" gotten out by Professor Mezger for the seventy-fifth anniversary of our Synod. It has been on the market for a few months, and we are sorry that we are somewhat late in announcing it to our readers. Containing historical material, the book, however, will preserve its value to the end of days. It is not a duplicate of the English "Jubilee Book," *Ebenezer,* but has a distinct value of its own. It contains articles by various writers on such subjects as: "Dr. C. F. W. Walther and the Saxon Emigration," "The Foundations of Wilhelm Loehe," "The Election Controversy," "The Foreign Mission-work of Our Synod," "The English Work of Our Synod," "Our Theological Seminaries," "Our Colleges," "Our Parochial Schools," "The Press in the Service of our Synod," etc. FRITZ.

The Story of Our Church in America. *Th. Graebner.* 32-page pamphlet, 6×9. 20 cts.

"This little book," we read in the introduction, "has been written in response to a demand for a brief sketch of the history and activities of our Missouri Synod, suitable for use in the schools. The writer was at work on these chapters when a resolution of the school board of the Southern Wisconsin District, adopted early in the present year, was communicated to him. The resolution calls attention to the 'woeful lack of information in our own circles concerning Synod and the various phases of its activity,' and the suggestion is made that 'the situation might partly be remedied with the aid of our Christian day-schools.' In accordance with this resolution, which later received the support of the General School Board of the Missouri Synod, the final form of our booklet was determined by author and publisher. At the same time a resolution of our Detroit convention (1920), directing that such literature be supplied, has now received at least initial consideration. The writer has endeavored to keep in mind the thought of the Wisconsin brethren that the contents of these chapters 'be designed with a view to continual service.'"

The book gives information on the first Lutheran settlements, the Saxon immigration, the pioneers of the Middle West, the founding of our Synod, how our Synod does its work, our colleges and seminaries, our Christian day-school, and on our mission-work among the negroes and the Indians, as well as on that in Brazil, Argentina, Europe, and Asia. We suggest that all schools purchase copies for the children of the higher grades, or ask the children to buy them, and then use the book to make the children of our churches acquainted with Synod and its work. Although the book was primarily written for children, this does not preclude its being of great interest also to adults. FRITZ.

Select Songs for School and Home. *Home Edition.* *J. A. Theiss* and *B. Schumacher.* With an Introduction on the Rudiments of Music by *Karl Haase.* Retail, $2.00; introductory, $1.33⅓; exchange, $1.00. (*School Edition.* Retail, $1.25; introductory, 83⅓ cts.; exchange, 62½ cts.)

In calling the attention of our readers to this new book we feel that we cannot do better than simply reprint the publishers' announcement: —

"This is the four-part edition of our English book of songs for schools first published December 15, 1920. It will be recalled that we favored a four-part arrangement from the beginning, or at least an arrangement under which full instrumental accompaniment for the two- or three-part songs would be provided. Messrs. J. H. Theiss and B. H. Schumacher have now, we believe, splendidly perfected the book. Every song is left as it is in the original edition (now to be known as the School Edition) except that the two-part harmony has been skilfully expanded into four-part harmony, or, wherever this would have resulted in a clumsy or even faulty harmonization, the original two- or three-part arrangement has been complemented by full accompaniment printed under the original score.

"It is therefore perfectly feasible to have the classes use the School Edition, while the teacher uses the Home Edition.

"Teachers will appreciate the three additional indexes, *viz.:* Trans-

lations from the German; Songs Suitable for Sunday-school; Metrical Index. The index by first lines is the same as in the School Edition.

"Our professional trade will remember that Theiss's *Select Songs* is in English what *Liederperlen* was, and still is, in German, a collection of sacred and secular songs for school use, songs for the church-year, the school-year, the civic year, game songs, etc.

"If teachers, as they must, realize that, of all the acquisitions of the school period, it is just the songs that most naturally cling in the memory of the adult, then they cannot be too careful in the selection of the songs they rehearse with their children. Our *Select Songs* are excellent from a musical standpoint, but their chief claim for favor lies in the careful and judicious discrimination with which the texts were chosen.

"Because we rather expect that in the course of time the Home Edition will supplant the School Edition and accordingly anticipate a very live market, we are placing our price as low as we can in view of the cost of production, the Home Edition being XVI and 392 pages as compared with XVI and 229 pages in the School Edition. In further pursuit of the same policy we are arbitrarily reducing the price of the School Edition, the present quantity prices being under our actual cost." FRITZ.

Is the Age of Miracles Past? *Prof. M. S. Sommer.* 12 pages. 5 cts.; dozen, 36 cts.; 100, $2.50.

In this tract Professor Sommer ably discusses a question which has in some circles caused much disturbance and concerning which every Christian will do well to inform himself. Tracts ought to be purchased in quantities and spread broadcast if they are to serve their purpose. We therefore advise congregations to buy 100 or more copies of this tract and distribute them. FRITZ.

Our Task in China. — Warum will es in China so langsam licht werden? Each booklet, 15 cts.

These two booklets on China were gotten out by our Board of Foreign Missions. They present the kind of literature which is needed to arouse more interest among our people for mission-work; they therefore ought to be bought and read and not left in the stockroom. FRITZ.

Concordia Pupil's Roster and Record Card. $1.00 per hundred; 500 for $4.00.

This card is to be used by teachers to keep a permanent record of a child's name, address, birthplace, birthday, entrance into school, dismissal from school, parents' names, and the child's average yearly grades for a term of eight years. FRITZ.

Letter of Transfer. Ev. Luth. Synodical Conference of North America. 30 cts. a dozen, postpaid.

This *Letter of Transfer* is gotten out in the form of a perforated sheet containing three cards: one, the transfer itself, to be given to the church-member who asks for a transfer; a second one, the notification card, to be sent to the pastor to whose congregation the transfer is made; a third one, an acknowledgment card, to be returned to the pastor by whose congregation the transfer has been made. FRITZ.

Johannes Herrmann, Zwickau, Saxony: —

1. **Evangelisch-Lutherischer Hausfreund.** Kalender fuer 1923. Herausgegeben von *Dr. O. Willkomm.* 10 cts.

2. **Lutherkalender 1923.** Wochen-Abreisskalender mit Lutherworten. Herausgegeben von *M. Willkomm.* Mit 4 Bildbeilagen von *Gustav Koenig.* 25 cts.

The former of these publications has, during the thirty-nine years in which it has made its annual appearance, secured a place for itself in the affections of German-speaking Lutherans. The meditation on Luther's Table of Duties, contained in last year's issue, was a timely contribution to the multifarious efforts that are being made to lead our intoxicated generation back to sober reflections on fundamental truths and facts of the divine organism of world government. The impressions made by that article will be deepened by the article on the days of Noah in the present issue. — The latter publication enters upon the second year of its existence. It proved a delight last year to all lovers of Luther, and the present collection will increase that delight. D.

The Lutheran Publication House, Philadelphia: —

The Lutherans in the Movements for Church Union. *J. L. Neve, D. D.* 226 pages.

Aside from the comprehensive view which this volume affords of overtures of peace made to and by Lutherans in Europe and America during four centuries, its chief value lies in the fact that it facilitates greatly a study of the value of Lutheran polemics by means of an investigation of Lutheran irenics. In the former our Church has been and still is being held to be superabundantly prolific, while in the latter she is declared to be sadly deficient. She has been charged with having wasted much of her strength by uselessly quarreling about matters of little or no value and with having been supine and unconcerned about the great, divinely appointed object of her existence, her world-embracing mission. The perception of the astonishing shallowness of these charges grows with increasing force from chapter to chapter during the perusal of this volume, crammed with a formidable array of facts, and bent, with singular fidelity, upon setting forth the actual *krinomena* and the emphases in the controversies which have divided and still divide the Lutheran Church from her opponents. The investigation begins with the Wittenberg Concord of 1536, then reviews the struggle between Lutheranism and Calvinism during the sixteenth century, the union movements involving Lutherans, Reformed, and Roman Catholics during the seventeenth century, the Calixtinian efforts at church union and their defeat for the time being, the Prussian Union of 1817, and its offshoot in the United States, the German Evangelical Synod of North America, and closes with a chapter of reflections on present-day union movements in America. A scholar's honest labor has been deposited in this book, which is practically a defense of the Lutheran Church and a protest against a false alliance of the Lutheran Church with any other church differing from her in the *fides quae creditur.* It is a book whose mission will not soon be terminated. — What the author says on p. 218 f. about Lutheranism within the "Union" of Germany, we fear, is too

optimistic. Not all the theologians whom he has named would endorse either the author's position or arguments, nor would they reduce them to practise in Germany as the author means to do in America. The tendency, to which the author refers, in the Protestant Church which is just now being evolved in Germany, *viz.*, to accord equal rights to all *Richtungen*, is no harmless affair. It is the actual defeat of the Lutheran position. If this tendency is to be pardoned on the ground of German poverty and socialistic hostility, what might we not pardon in America? — A volume containing as valuable information and destined to occupy a permanent place in our Lutheran literature, ought to be provided with a good index. The proof-reading for this volume is inferior, and its diction, too, might be improved upon. May a new edition soon be forthcoming! D.

Charles Scribner's Sons, New York: —

Encyclopedia of Religion and Ethics. Edited by *James Hastings*, with the assistance of *John A. Selbie, M. A., D. D.*, and *Louis H. Gray, M. A., Ph. D.* Vol. XII: Suffering — Zwingli. XXIV and 876 pages.

Barring the index volume now in preparation, this literary undertaking has now been completed. The contents of the last volume have been prepared by 167 authors, 126 of them being Britons, 22 Americans, 5 Frenchmen, 4 Japanese, 4 Germans, 2 Belgians, 2 Italians, 1 Chinese and 1 Swiss. At least 5 of the authors are Jews, 2 Roman Catholics, and 1 Lutheran (Dr. S. G. Youngert of Augustana Seminary, Rock Island, Ill., who has contributed the Teutonic section in the composite article on Vows). Sixteen women are among the contributors to this volume. From the small representation of Germany in the list of authors one would suppose that German scholarship has had very little to do with the preparation of this volume. But in the list of abbreviations for literature frequently cited in this volume 27 out of a total of 53 are titles of standard German works. Besides these, out of a total of 259 professional periodicals, dictionaries, encyclopedias, etc., 86 are German publications. Among the contents ethnological researches extending even to small and little known peoples again occupy a large space. Articles of this kind are those on the Sumero-Akkadians, Syrians, Tati Bushmen, Tlingit, Todas, Toltecs, Tongans, Tsimschian, Tungus, Turks, Tushes and pagan tribes of the Caucasus, Vancouver Island Indians, Veddas, Wahhabis, Wakashan, and Yakut. Closely related to them are articles on the history of countries and localities, *e. g.*, Swat, or Udyana, Thrace, Tibet, Tirnpati, Tongking, Travancore, United Provinces of Agra and Oudh, Vaisali, Zanzibar, and the Swahili People. The racial descent, religious notions, state of culture of these people are described with astonishing care. A wealth of detailed information gathered from thousands of special treatises, reports, etc., has been packed into these articles. Much cognate material is found in the articles on quaint religions, religious beliefs, and sacred writings, such as Sufis, Sunnites, Soctambaras, Tantras, Buddhist Tantrism, Taoism, Tachagata, Teutonic Religion, Thags, Thanesar, Theosophical Society and Theosophy, the composite article on Transmigration (8 contributors), Trimurti, Tutelary Gods and Spirits, Twins, Udasis, Under World (2 contributors), Upanishads, Vaishnavism, Vampire, Vasesika, Vedanta, Vedic Religion, Vikdama Era, Voodoo, War Gods (4 con-

tributors), Water Gods (6 contributors), Wings, Wisdom Tree, Word, Yawning, Yezidin, Yoga, Zaidi, Zohar, Zoroastrianism, and Zuni. Also the articles on Swan Maidens, Titans, and Sun, Moon, and Stars can be included in this group. Religious rites, superstitious beliefs and practises are discussed in the articles on Sweat and Sweat-house, Swine, Symbolism (6 contributors), Tabu, Tammuz, Tattooing, Taurobolium, Teeth, Temples, Theurgy, Tithes (2 contributors), Token, Tongue, Tonsure (4 contributors), Tophet, Torch, Totemism, Trees and Plants, Unction, Votive Offerings, Vows (8 contributors), Wheel of the Law, and Worship (18 contributors). The enumeration of these titles, it is hoped, may convey an idea of the variety of the contents of this volume and the peculiar trend and objective of this entire work. On the merit of these technical investigations we confess our inability to pass competent judgment. Psychological studies are the articles on Suggestion, Sympathy, Telepathy, Temperament, and Trust. In the domain of philosophy belong the articles on Summum bonum, Supernaturalism, Superstition, Synderesis, Teleology, Theism, Theodicy, Time, Transcendentalism, Universality, Utilitarianism, Validity, Value, Will, and Wisdom. Ethical and at times economical questions are discussed in the articles on Suicide (9 contributors), Temperance, Religious Training, Trade Unions, Treaties, Usury (4 contributors), Vegetarianism, Vivisection, War, Wealth, and Welfare. In the article on Treaties the covenant of the League of Nations is cited as a solemn document. In the article on Religious Training one cause of the present unrest in educational circles is revealed, which is not often stated so precisely. "There is a type of religious education," Dr. Mutch says, "which perpetuates the theoretical background of intellectualism and individualism. Its propositions are arranged in logical order, and not in the order in which they arise in human experience. They are held to be authoritative, and are taught in dogmatic form. Under this theory the service which education renders to religion is to make these formulae known, and here the service ends. Under the other type the service rendered is much broader. The knowledge to be imparted is not dogmatic, but inspirational; not an end, but a means to spiritual values; not generalized and abstract, but presented concretely and made illuminating to the pupil's present life." Thus the advocates of the modern broadening policy in our church-life enter also the field of education with their views. A Christian school that teaches religion in accordance with John 8, 31 f.; Jude 3, and similar passages would not obtain the sanction of these critics. — The present volume contains biographical articles on Swedenborg, Theognis (if this collective *nom de plume* can stand for a person), Tolstoy, Tukaram, Tulasi-dasa, Umar-al Khayyam, Vallabha, Vasubandhu, Voltaire, Vondel, Wang Yang Ming, Wesley, Wyclif, Xavier, Yuan-Chwang, Fa-hian, and I-tsing, and Zwingli. The view expressed in the last article, that Zwingli's imagination was fired by Erasmus's program of a "restitution of Christianity" through the *philosophia Christi*, and that at least up to the time he entered upon his Zurich pastorate Zwingli was still a Humanist rather than reformer both in his moral life and in his teaching, is quite correct. So is the statement that in the disputation at Baden in 1526 between Oecolampadius and John Eck, in which the absent Zwingli through his messengers was the real defender of the Reformed position, the purpose of the wily Eck was to increase Lutheran suspicion of the soundness of the

Zwinglians in regard to the Lord's Supper. The sacramental controversy between Luther and Zwingli, which was discussed in the article on the Eucharist, is not taken up again in this article. — A great amount of valuable material based on thorough study is offered in articles which in a general way might be assigned to the department of Church History, such as Sunday, Sunday-schools, Symbolo-Fideism, Syncretism, Synergism, Syrian Christians, Talmud, Targums, Theocracy, Therapeutae, Thomism, Toleration (2 contributors), Torture, Trappists, Ultramontanism, Unitarianism, Universalism, Valentinianism, Voluntaryism, Waldenses, Western Church, Young Men's and Young Women's Christian Associations, Zealots, and Zionism. The article on Syncretism will prove disappointing because of the slight notice it takes of the Calixtinian movement in the seventeenth century; it deals more explicitly with pagan syncretism, as voiced by Plutarch and the Neo-Platonists, practised by some of the Roman emperors, and advocated by Pope in his Universal Prayer. In the article on Synergism Melanchthon's synergistic teaching is fully exhibited and over against it the famous *lapis-truncus* teaching of Luther, Amsdorf, Wigand, and Hesshusius, which is presented in its extremest forms, as given by Luthardt in his *Lehre vom freien Willen*. Without distinguishing accurately the work of the Law from that of the Gospel, the decision of the Formula of Concord on the synergistic controversy is satisfactorily sketched thus: "The Formula of Concord, while strongly opposing the strange view of Flacius as regards the substance of the soul of fallen man, at the same time as strongly opposes the view which would give any power to the will in initiating conversion. Of Melanchthon's three causes it makes the Holy Spirit alone the efficient cause, the will and nature of man being only a subject to be converted, while the Word of God preached or read is the means through which the Spirit works. Great stress is laid on the Word of God as the means of the Spirit's working. Thus God softens men's hearts, draws them, and reveals to them their sin; and realizing His anger, they feel in their heart contrition which makes them attend to the promises of the Gospel, and so faith (*scintillula fidei*) is quickened in their soul and *'hoc modo Spiritus Sanctus, qui haec omnia operatur, in cor mittitur.'* Thus the Formula of Concord unhesitatingly rejects synergism. In conversion the real agent is the Holy Ghost, the assent of the will is not a cause, but is itself an effect of the Spirit's working through the Word. Cooperation may be spoken of after conversion, but even then we must not think of God's Spirit and man's will as if they were like horses drawing a load and working side by side. God's Spirit in the converted man works in and through the will." — We have space only to point out theological articles in this volume, such as Suffering, Supralapsarianism, Theology, Tradition, Trinity, Tritheism, Typology, and Virgin Birth. D.

The Macmillan Co., New York: —

Studies in Christian Philosophy, being the Boyle Lectures 1921. *W. R. Matthews, M. A., D. D.* 228 pages.

The Dean of King's College in London wishes in these lectures "to suggest that Christian doctrine rests upon a few simple affirmations of a philosophical character, and to indicate a line of thought which seems

to lead to the conclusion that these affirmations are rational." The hoary question, whether theology and philosophy are in contradictory opposition to each other, is here discussed with the caution and reserve which characterize modern scientific research. The scientific scholar of our day is an Athenian who is forever questioning men on what indubitable grounds they hold the beliefs which they hold. His aim is to find the incontestable evidence of truth, to test the validity of assumptions, and on occasion to expose a false "triumph of loyalty to a hypothesis in defiance of fact." To this extent the philosopher's labors are meritorious: they supply the corrective to much "philosophy." The theologian, for instance, who has tried Ritschlianism, Mysticism, Modernism by his standards, must be interested in a process of reasoning which leads to the conclusion that these isms are untenable also on philosophical grounds. Moreover, the theologian can only be thankful for any effort of reasoning which shows that much that is denounced as irrational in theology is not so at all, but is suprarational, and that the warning: *Ne sutor ultra crepidam!* which theologians at times utter to philosophers, is pertinent and opportune. Such discussions as whether "religious experience," either individual or collective, can be regarded as the infallible basis of absolute truth, whether the distinction of philosophy, as being theoretical, from theology, as being practical, must be admitted, whether there is any cogent reason for emancipating theological knowledge from critical investigation, whether Hegel is right in believing that his philosophy is not in any sense hostile to Christianity, whether the syllogism of Benedetto Croce, who identifies religion with myth, and myth with philosophy, and arrives at the conclusion that religion and philosophy are one, can stand, what are "Platonic and Aristotelian elements in Christian theology," whether the moral and aesthetic arguments for theism are valid, how the idea of personality in God is established on philosophical grounds, what elements of anthropomorphism enter into our conception of the Deity — these and a score of other topics are discussed in these lectures in the heavy style of the scientific expert. And the result of all can be summed up in the words of Goethe: Das will mir fast das Herz verbrennen, Dass wir so wenig wissen koennen. As a happy by-product of the perusal of a treatise like this we should consider it, if the Christian reader were confirmed in the ancient, yet perennial belief: "Thy Word is eternal in the heavens," and, "Thy Word is truth." D.

The Book of Job. *Moses Buttenwieser*, Professor of Biblical Exegesis, Hebrew Union College. 370 pages. $4.00.

This new work on Job is a novel contribution to the interpretational literature on this wonderful didactic poem of the Old Testament. The main feature of Prof. Buttenwieser's book is the rearrangement of chapters 16—37, by which he endeavors to unify their contents and bring them into closer relation with the general purpose and scope of the book. In so doing, the author departs from the traditions established by Christian scholarship and offers new suggestions towards the settlement of the Jobian problems, as will be shown anon. As to the prolog, he declares that the view held by many scholars that this is a foreign body in the book is unsound. He says: "The differences commonly pointed out between the Prolog and the Dialog have in reality no existence except in the minds

of the critics." (p. 7.) He also claims that the Babylonian-Assyrian poem, "I Will Praise the Lord of Wisdom," is not a source of the Job story, and that there is no relation between the Book of Job and the Egyptian poem, "The Discourse between a Man Weary of Life and His Own Soul." According to the author's view, the Book of Job is a product of finished art, in which the Prolog and the Dialog tally in the details about Job, and character and action are bound together in true unity. Satan, he argues, must be distinguished from the Satan of the later prophets, since "the later belief in Satan developed out of the Assyrian-Babylonian Tiamat-myth, probably through fusion with the Persian Ahriman-myth." (p. 32.) "The Satan of the Prolog occupies rank and place in the heavenly *entourage*, and is under orders from God, doing only what God has empowered him to do." (p. 31.) Moreover, the author holds that "the customary classification of the Book of Job as 'Wisdom-Literature' is a mistake. The book does not belong to the didactic poetry of the Bible; rather, as a number of scholars have pointed out, it is a drama in spirit and purpose, . . . having many parallels in the earlier and cruder stages of dramatic production." (p. 38.) The *meaning* of Job, its *lesson* and *purpose*, is to show forth the triumph of the eternal goodness that rules the world. "Though humbled by Him in the very dust, yet through sorrow and suffering he has come to know Him as the God of morality and boundless love." (p. 66.) The happy ending in chapter 42, 10. 12—17 the author regards as a later edition. In the original poem, health and prosperity were not restored to Job. The book ended by showing the end of Job's conflict with himself. "By humbly searching after the truth, by ridding himself of all pride and egoism, he has lost his old self, and in so doing he has found his real self, and attained the true vision of life. . . . This is the end — the end of the conflict and the end of the book; and what a fitting end it is!" (p. 66.) With regard to the date of the book, 400 B. C. is preferred by the author to earlier or later conjectures. The speech of Elihu the writer regards as an interpolation, as also much in the speech of God. Having rearranged the text entirely, the complete vocalized Hebrew text in this new arrangement is offered in an appendix, as also a literal translation. The Christian scholar might be interested in the author's translation of Job 19, 25 ff., which reads thus: —

> But I know that my Redeemer liveth,
> And that at last He will appear on earth.
> Even after my skin hath been torn from my flesh,
> Still will I cherish the hope that I shall see God;
> The heart in my bosom pineth
> That I may see Him, a Champion in my behalf,
> That mine eyes may see Him, and not as an enemy.

The interest in Professor Buttenwieser's book is mainly academical. In its essential features it is out of sympathy with the views of Christian scholarship. MUELLER.

Wartburg Publishing House, Chicago: —

Homiletics. A Manual of the Theory and Practise of Preaching. *Prof. M. Reu, D. D.* Put into English by *Albert Steinhaeuser, D. D.* 639 pages.

Shot through with an intelligent admiration of Luther and abounding in copious, well-rendered references to characteristic features of his homi-

letic work, this treatise is what a treatise on this subject should be. It has a Lutheran face and a Lutheran heart. It is, moreover, an up-to-date production in that it reveals a commanding grasp on the part of the author of the homiletic literature of the Church in all ages, registers the same in the bibliographies preceding each chapter, and weaves its most valuable thoughts into the respective discourse. Last, not least, it has paid proper attention to the works of English writers on homiletics and cognate subjects and critically reproduces its judgments, now with approval, now with disapproval. The work of interpretation by Dr. Steinhaeuser has been so well done that the reader is nowhere made painfully aware, as happens not infrequently in similar efforts, that he is reading a translation. The work will prove an excellent help to Lutheran students of theology, and to ministers who would like to review what they heard in the classroom years ago. — The arrangement of the material in this book is briefly this: Introduction (comprising the definition, the justification, and the division of homiletics). Part I. The Nature and Purpose of the Sermon: A. The Sermon as Organic Part of the Service of the Worshiping Congregation. B. The Sermon as Oration. Part II. The Subject-matter of the Sermon and its Derivation. Part III. The Structure of the Sermon. An appendix comprising nearly 100 pages is added, in which Practical Illustrations are offered. A threefold index of subjects, names, and Bible references completes the treatise.

D.

The Roxburgh Publishing Company, Inc., Boston, Mass.: —

To the Throne from the Sheepcotes. *William Schoeler.* 264 pages. $1.75. Order from Concordia Publishing House, St. Louis, Mo.

This is a story of David, the shepherd lad, of his life at the court of Saul, of his love to Michal, his persecutions and difficulties, and finally of his peaceful reign. The purpose of the book is to give the beautiful Biblical tale of David to present-day readers in a modern version, based upon the present-day principles of story-telling. Of course, the characters as represented in the Bible are far better delineated and create a more favorable impression, and the story as found in the Bible is by far more dramatic than represented in this rather sentimental tale. The following letter of David to Michal characterizes the author's style and method: "My love: — Though the king's command has sent me far away, in spirit I am always at your side. When I awake in the morning, I think of you; when I retire in the evening, I dream of you; in all my undertakings the knowledge of your love upholds, inspires, and strengthens me. As earnestly as a hireling desires the shade, so do I long for the day when my banishment shall come to an end, for my heart is sick from love. Without you, life is barren and meaningless; with you, all nature blossoms, and blooms, and sings. Be happy, my beloved! . . . Ever faithful and true, David." There is more force, power, and gripping human interest in the one single sentence of the Bible in which the Old Testament story-teller tells us that David loved Michal than in this whole gushing letter. One cannot improve on the Old Testament technique in story-telling. Hence it is best to read the Old Testament narratives as we have them in the Bible.

MUELLER.

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CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

THEOLOGICAL MONTHLY.

VOL. II. NOVEMBER, 1922. No. 11.

A Symposium on Religious Education.

PROF. J. H. C. FRITZ, St. Louis, Mo.

The religious education of children has, in the last few years, been given unusual attention by non-Lutheran Protestants. Books, pamphlets, and articles in church-papers have been written; schemes have been suggested and tried. We shall, first, quote some of the printed literature which is before us, and then, secondly, draw conclusions and offer some comment.

A folder, *Some Questions Frequently Asked upon Cooperation with the Public Schools for Week-day Religious Education,* gotten out by the Department of Religious Education of the Protestant Episcopal Church, says the following by way of introduction: —

It is generally conceded that the Sunday-school of the past has been a failure. Few will deny that it is totally unequal to the task of meeting the needs of the rising generation for religious training and instruction. But all must recognize with a shock that the statistics show the appalling number of public school children who have no relationship to any religious institution and are receiving no religious instruction.

There is a growing belief, expressed by earnest workers of all churches, who are vitally interested in child welfare, that some additional effort must be made to give the children of to-day, the citizens of to-morrow, an adequate life equipment. Religious education and training must be an integral and vital part of this equipment.

While welcoming all experiments and efforts of whatsoever kind that look forward to this end, we believe that if the ideals of Christian character are to be in any measure realized, more time must be secured for the child to live them, and the best time is school time.

From the same folder we quote the following questions and answers: —

What is meant by cooperation with the public schools for religious instruction? We mean that the public school authorities shall assign to the pupils, upon the definite request of the child's parents or guardian, a portion of his school time to be given up to religious instruction at such

time and place as shall be mutually agreed upon by parent and school authorities.

Does this cooperation mean that the school shall be responsible for or teach religion? No. Just the reverse. This cooperation makes the teaching of religion a thing entirely apart from the school. Upon the home must rest the responsibility for religious instruction and training.

Is this plan of cooperation a new idea of school relationships? Quite the contrary! It is a new appeal for our old friend, home cooperation. The school came into being to assist the home in the interests of the child. It was the definite answer to a definite need. When the home was swept along by the industrial revolution, it found itself unable to give the child the needed instruction and training to fit him for the changing conditions and added responsibilities of advancing civilization. This became the work of the school. Where possible, when the home failed, the school assumed the responsibility. The home surrenders the child to the school and supports the system by taxation. The surrender is not, however, entire and complete. The school cannot adequately deal with the entire development of the child. Therefore there are still obligations and responsibilities which the home cannot evade. The school has always recognized this. It is one of their most impressive slogans: "When the school and the home join hands, it is well with the child."

Are you asking the school to recognize religion in any way or to have any part in its teaching? Absolutely not! We are asking the school to cooperate with the home, in assigning, upon the definite request of the parent, a part of this time which the child looks upon as his "business time," to secure one of these extra school activities. The home considers this as necessary for the proper upbringing of the child, and since neither the home nor the school is competent to give this religious instruction, some other agency must.

Why do you consider religion as such a necessary part of the child's education? Without it our country is in grave peril! Our democracy was an experiment, brought forth by a people of strong religious convictions. These settled principles unconsciously colored their thoughts and actions. They entered into the solution of their life problems. They made certain things right and others wrong. After two generations from these forefathers we find that we have drifted away from this insistent and steadfast faith. Yet American liberty cannot long endure without this basic religious prepossession, for it is easy to see that spiritual illiteracy may become a social menace. Already we find that the absence of religious training explains many things that puzzle us in the reactions of the rising generations toward our modern problems. These problems are not in the last analysis merely and entirely economic. They are moral and religious issues. Why, for example, should not a man secure 500 per cent. for a common necessity? Why should he not profiteer as much as he pleases? The answer is, that as a moral and religious issue this is wrong! But unless the profiteer has such a religious prepossession, deep rooted and compelling, that will make him hear God's command in the Law "to do to all men as I would they should do unto me," he will do as he pleases. This duty to one's neighbor admits of no argument to one religiously trained, but it has no weight with one not so trained.

Will you give your idea more fully of the need of religious education? Do you mean to imply it is basic? I certainly do. Education means growth, unfolding, development of the entire child, mentally, physically, spiritually, and socially. Such a fourfold growth is suggested in that beautiful second chapter of St. Luke's gospel. Christ, then a child of 12, "went down with them and was subject unto them . . . and grew in wisdom and stature and in favor with God and man." This fourfold development suggested is soundly psychological. These must not be considered as independent and entirely separated departments of life that have no intimate relation to each other. They must not be considered as air-tight compartments that can be given attention at different times and at any time. They suggest, on the other hand, departments that are closely knit up together, are mutually interdependent, and shade off the one into the other. . . . Upon the home rests the responsibility for this nurture and unfolding. . . . If the home cannot do this alone, it must seek outside agencies to assist it, and it can naturally look for cooperation with all these assisting agencies when a vital issue is at stake. It is, therefore, very really the province of the home to seek the cooperation of the school in giving the child this peculiarly necessary training. The school is asked to simply assign a portion of its time, during its business hours, so that the child may have the right opportunity and point of view, and further to see that this time, in fairness to the school, is not used for anything else.

What supervision or oversight does the school system exercise over this week-day type of schools? None! They cooperate by assigning certain time and are responsible to the parent to see that this time is not used for anything else. This necessitates a system of reports back to the school covering the attendance problems. Simple printed forms have reduced this to a minimum of trouble.

Do you receive or expect to receive credit from the public schools for this work? No!

What is to become of the Sunday-school; do you advise its being discontinued? This would be a great mistake. Instruction and worship are the Church's ideal for Sunday. Instead of discontinuing it, the Sunday church-school must be brought to a higher plane of efficiency and service.

From a letter written, January, 1920, by the Superintendent of Schools, Herbert S. Weet, of the Department of Public Instruction, Rochester, N. Y., we quote the following: —

TO THE PARENT: —

At a recent meeting of the Board of Education the following resolution was passed concerning religious instruction: —

The importance of religious instruction both to the individual and to the country is generally recognized. By common consent, however, the free public school system of this country cannot teach religion. The responsibility for such instruction must rest upon the home and the Church. But the public school can and should cooperate to the limit of its power with the home and the Church to the end that the greatest possible number of our boys and girls may receive effective religious instruction.

Under the single teacher plan of school organization that usually prevails in the elementary school it is necessary that all pupils should remain in school during the entire day. But under the subject departmental plan of the upper high school, the subject-group departmental plan of the junior high school, and the semidepartmental plan now operative in some of the elementary schools, it is practicable, under certain conditions, to allow pupils to leave the school for a period of religious instruction without thereby interfering with their normal school progress.

Therefore Be It Resolved, That upon an approved application from any established religious body or society incorporated under the laws of the State of New York, the Board of Education cooperate in this work of religious instruction by excusing pupils for such instruction subject to the following provisions: —

1. Pupils shall be excused for religious instruction upon the written request of parents or guardians only.

2. The religious body desiring to give such instruction shall file with the Board of Education a written application stating the length of the course, the name and qualifications of the instructor, and the location and nature of the facilities that have been provided for this instruction. It shall, furthermore, furnish such reports of attendance and progress of pupils as the Board of Education may require.

By way of explanation the following statements were made: —

The resolution implies more of an attempt on the part of school authorities to determine the nature of the work done by those giving the religious instruction than we perhaps would care to claim in case any question arose. It seemed to us perfectly clear, however, that the outcome of this plan would depend so largely upon the type of teacher selected that we felt warranted in asking that the qualifications of the teacher should be a matter of regard in the application. The object was more to enable us to counsel with the Church authorities than to determine qualifications. . . .

Of course, the whole movement is experimental with us, but we regard it as an exceedingly important subject. We believe that the Church itself not only should assume full responsibility for securing the interest and cooperation of parents, but must assume such responsibility if the work is really to succeed.

From a circular giving "The Toledo Plan of Week-day Religious Instruction in Cooperation with the Public Schools," we quote the following: —

How ineffectual and inadequate is the usual program of the churches for religious education has never been so fully appreciated as at the present time. The religious workers of the World War give ample testimony to the ignorance about Christianity, the Bible, and the Church. The churches of Toledo are touching in any way less than fifty per cent. of the children of school age. A very large number of children have never been in Sunday-school. A larger number never use the Bible, and in hundreds of homes there are no Bibles. Teachers of English and his-

tory in our high schools say that it is the exceptional pupil who shows any knowledge of Bible characters and Bible allusion. Many know more about Greek and Roman mythology than they do about the Bible.

The Toledo Plan made the following provisions for the elementary grades: —

The Board of Education permits all children of the elementary grades whose parents make written application to the principal of the school to be dismissed one hour a week for the purpose of religious instruction.

The children of the first and second public school grades, when proper request has been filed, shall be dismissed on Mondays at 2.15; children of the third and fourth grades, on Tuesdays at 2.15; fifth and sixth grades, Thursdays at 2.15; seventh and eighth grades, Fridays at 2.15. This schedule applies to all the public schools of the city.

With reference to Sunday-school work, another circular says:

Religious instruction of any sort is given to less than half of the Protestant children of Toledo. The average attendance in the Sunday-schools is less than fifty per cent. The inadequate and often indifferent instruction given to the children in the Sunday-school half hour has made so little an impression on the children that the results are conspicuous in the lack of moral restraint, in the unwillingness to do Christian service, and in the lack of reverence for God and the Church on the part of the present generation. The Toledo plan of week-day religious instruction seeks to help the churches to overcome this neglect.

The President of the Hartford Seminary Foundation, William Douglas MacKenzie, in a booklet on *The Church and Religious Education*, writes: —

Where, as in this country and in France, the public school system, extending from the primary department even to the State university, has been divorced completely from religious education, efforts have been made of many different kinds, and on the whole with very indifferent success, to provide for the Christian education of the children and young men and women by means of special institutions. These include the Sunday-schools of the Church, the Y. M. C. A. and Y. W. C. A. work in the cities and colleges, the Biblical chairs attached to many institutions of higher learning. In these cases the effort has arisen from sincerity, and it is often carried on with great devotion. But it has not succeeded in reaching that measure of power which is necessary for the thorough Christian education of the children and youth of the land. . . .

It is one of the most common complaints made by those interested in religious education that, while it is comparatively easy to gather the large majority of the younger children of the land for work in the Sunday-schools, it is increasingly difficult to retain them during the stages of adolescence and young manhood and womanhood. At these stages of their development the young people tend to pass beyond the reach of religious education. Consequently, the knowledge and impressions received when they were children fade away. Misunderstandings and prejudice occupy

their minds, and an appalling proportion of them become separated in interest from the Christian faith.

Manifestly, the Church will never be able to saturate national life with Christian principles, and bring an entire people into living fellowship with God so long as this drift of the boys and girls away from the educational influence of the Church continues unchecked.

In his book *The Week-day Church-School,* Walter Albion Squires, B. D., writes: —

If we count the whole Sunday-school hour as possessing educational value, the maximum time provided for Protestant children through this agency would be only fifty hours a year. It is doubtful whether the average Sunday-school secures more than a half hour of really educational work each Sunday. This would make the total time for a year twenty-five hours for each child making a perfect record of attendance, summer and winter. As a matter of fact, most Sunday-school children do not attend Sunday-school more than half of the time. Thus we see that the time allowance for Protestant religious education is meager, at best. . . .

Moreover, our meager time allowance for religious instruction is so unpedagogically distributed over the year as to render any valuable results doubly difficult of attainment. Half-hour lessons a week apart is a poor teaching arrangement. Continuity of instruction under such a system is well-nigh impossible. Many educators believe that a few weeks of continuous and intensive training is far more fruitful than fifty-two weeks of Sunday-school instruction. . . .

Twenty-five hours a year for religious education and one thousand hours a year for secular education is not a just ratio.

Mr. Squires mentions the following attempts to supplement the educational agencies of the Church: Vacation Bible-schools, summer schools of religion, community training-schools, occasional classes, parochial schools, pastor's communicant classes, preschool chapel services, Y. M. C. A. and Y. W. C. A. classes, public school credits for outside Bible-study, and week-day church-schools.

With reference to parochial schools, Mr. Squires says: —

Practically the only Protestant denomination that depends on the parochial school for the religious instruction of its children is the Lutheran denomination. Among Lutheran people these schools are not uncommon. . . . The possibility of the Protestant denominations, as a whole, turning to the organization of porachial schools as a solution of their religious educational difficulties is so remote that it is hardly worth mentioning. The enrolment of a child in a parochial school means his elimination from the public school. Americans are well agreed that the public school is the bulwark of American democracy. The gathering of the children of the various denominations into parochial schools would mean that the churches would have to assume the burden of instructing them in secular studies as well as in religious subjects. The parochial school, for the reasons given, may as well be ruled out as a possible agency for the solution of Protestant educational problems.

From the book *The New Program of Religious Education,* by George Herbert Betts, we quote the following: —

The Protestant Church has never taken religious education seriously. This seems a strange, an ungracious, even a false thing to say of a church that has founded schools and colleges by the hundred, that, indeed, preceded the State in its support of general education. Nevertheless, it is true — the Church has never taken religious education seriously. It has been a great believer in, and promoter of, general education, but not of religious education. . . .

Throughout all its history it has been the policy of the Catholic Church to combine religious instruction with general education. In order to accomplish this purpose, as already indicated, Catholics in this country have quite generally desired to draw their children out from the public schools and send them to parochial schools run by the Church. In these schools religion has a regular part on each day's program, as much as arithmetic or geography. As was said earlier in the discussion, this thorough instruction in religion from childhood up is no doubt the chief factor in the ability of the Catholic Church to maintain itself.

The Jewish people in the United States have also carried on a more or less effective program of religious instruction for their children. This has differed from the policy of the Catholics, however, in that they have not taken their children out of the public schools in order to give them religious instruction on week-days. . . .

With the Protestant Church the problem has been somewhat different than in either of the two cases cited. In the earlier history of this country the curriculum of general education was distinctly religious. The old New England primer used for more than one hundred and fifty years as the child's sole introduction to reading and literature consisted almost wholly of distinctly religious material. The Bible was also regularly read and studied in the schools, as it was in the homes. Other religious books also formed a part of the school curriculum.

With the growth of the principle of the separation of Church and State, however, the curriculum of public education was naturally secularized, and religion dropped out of the public school course. Along with this change the church home seemed to lose much of its interest in instructing the child in religion. The result has been that the Protestant child has for the most part little or no religious instruction except that received in the Sunday-school and in occasional attendance at the general church sessions. This is to say that religion has been almost wholly lost out of his education and hence out of his general life equipment. . . .

The child in the average public school of the United States will, during most of the eight grades of the elementary school, have from fifty to sixty hours a year upon the subject of arithmetic. At the same time this child, even if he attends Sunday-school, is quite certain not to have more than six to ten hours of religious instruction during a year, and this under very unfavorable conditions. The result is that our children are not educated in religion as they are in the subjects of their public school course.

Upon such principles and reasoning the Church is recently coming

to ask for a division of public school time in order that the child may have a reasonable proportion of week-day time for instruction in religion. The time allowed on Sunday does not afford sufficient opportunity to give the basic instruction and training in religion which the child needs. . . .

Some have feared that the extending of instruction in religion over into week-day time will again introduce religion into the public schools, which is, of course, not the case. The principle of separation of Church and State is so thoroughly established in this country that it is no longer open to discussion. Those who are advocating week-day instruction in religion are not advising that this instruction be given in public schools, or by public school teachers, or under the supervision of public school authorities.

The Week-day Church-School is the name of a book written by Henry Frederick Cope, General Secretary of the Religious Education Association. The author, among other things, says in this book: —

The present agitation for week-day instruction means nothing less than the ultimate establishment of a new system of schools parallel to the public schools. It is well to foresee, as far as possible, the entire significance of this movement. It would be a mistake to suppose that such wide-spread planning and agitation are directed to nothing better than that Sunday-school teachers may add a week-day session to their present labors, or that children may meet during the week in order to listen to their pastors. Both these ends are quite desirable, as a rule, but they fall short of meeting the current pressing need. Such efforts cannot secure a worthy or adequate program of religious instruction. The week-day plans are much more serious, with purposes reaching farther and involving greater investments of persons and of money. . . .

Public education is curtailed as to its curriculum. It is forced to omit an essential subject. Public education in the United States is thoroughly secularized.

Now, this does not involve secularization in any reprehensible sense; it need not and ought not to mean that public education is destructive of spiritual idealism. School people do not have to be materialists. The fact that the school cannot teach religion does not set it in opposition to religion. So far as the theory of freedom is concerned, it only means that religion as a definite subject of study is excluded from the curriculum of public schools.

But it must be evident to any one that a system of education that omits religion in its training for life tends to train for a life that omits religion.

In the book *Religion among American Men,* by the Committee on the War and the Religious Outlook, we read: —

It is upon the Sunday-school that the Protestant churches have mainly depended for any systematic religious education of the children and youth. It is found in practically every church in every community. Yet the ignorance of young men as to the vital meaning of Christianity,

so clearly disclosed in the cross section of youth that we had in the army, is an indication that the Sunday-school must have been seriously ineffective in its work.

We can briefly draw certain conclusions from the facts stated in the premises: —

1. It is admitted that the Sunday-school has in the past been insufficient for the religious education of children.

2. It is admitted that the Sunday-school, even where brought to its highest state of efficiency, cannot sufficiently provide for the religious education of children.

3. It is admitted that, unless the children of our country receive more religious education, a dire calamity will result for the home, the State, and the Church.

4. It is admitted that Church and State must remain separate, and that, therefore, religious instruction must not be given nor supervised by the public school or the State.

5. It is admitted that the home (the parent) is responsible for the religious education of the child.

6. It is admitted that the home, under present circumstances, must be given assistance in the religious education of a child, and that such assistance should be given by the Church.

7. Some are in favor of having the public school turn over the children to their churches for religious instruction during certain hours of the regular school time.

8. Some are in favor of giving religious instruction during the week, after the regular school-hours.

9. Some believe that each denomination should take care of its own children; others favor interdenominational religious community schools (but not parochial schools).

10. Protestants, outside of the Lutheran Church, are, as a rule, not willing to solve the problem of religious education by establishing the parochial school and thus are not willing to act in accordance with their own findings and suggestions.

Comment is hardly necessary as far as our readers are concerned. The whole situation of religious education as we have it before us speaks in favor of the parochial school. The problem which others are trying to solve our Synod has solved long ago. From the very beginning our Synod has used the parochial school as a means of assisting parents in giving their children a Christian education. We ought to thank God that we have the parochial school, and ask Him graciously to keep it for us. It is refreshing to find some one occasionally outside of our Lutheran circles who,

at least in a measure, understands and appreciates why we Lutherans establish and maintain our church-schools. The president of a Christian Endeavor academy, Walter M. Ellis, in an article on "What Is Christian Education?" in the *Congregationalist* of August 4, 1921, writes as follows: —

> Again it appears necessary to insist that the education provided so liberally and so efficiently in our public school system is in no distinctive sense Christian education. True, it can but have in it Christian elements, for our people as a whole are at least nominally Christian, and our teachers are commonly consistent Christian men and women. But identically the same thing may truthfully be said of the greater number of corporate business and industrial institutions. . . .
>
> Historically, the Christian Church has held that it could conquer, in the line of its great vision, only as it used the educational processes and institutions. At the same time, from the standpoint of desirable educational results, it has held that education is true, united, complete, vital, and sufficiently motived only as it was Christian. This conception of the normal inseparability of essential, living Christianity from the body of education as a whole is still held bravely by the Roman Catholic and Lutheran churches, and, as many believe, will always be held by them. In this immediate connection, also, it may be observed that even the Protestant churches still hold to the historic view in all their foreign mission work, nowhere undertaking to push the conquest of heathendom without the old instrument of Christian education in their various schools.
>
> There now exists in America a group of schools, a group relatively small as compared with the mighty and growing body of tax-supported schools, yet, taken all together, by no means despicable or without characteristic and beneficent influence, whose history and foundation is such that they are free to cherish and to seek to realize this distinctive, historic conception of a positive Christian education. Indeed this, and nothing less, is their unique function. Let us not fail to encourage their administrators in their high task. Let us not cease to call them proudly our Christian schools. Let our Christian parents be led to a keener appreciation of what these Christian schools may do for their children.

A Bit of Recent Swedish Church History.

Prof. W. H. T. Dau, St. Louis, Mo.

14. Attempt to Strengthen State Church Influence on E. F. S.

The treatise on *Christianity and the Bible of the Primitive Christian Congregation* appeared shortly before the annual meeting of *Stiftelsen* in 1908 and could not have been read by many delegates to the conference. It is possible that the majority of them had not even an inkling of the matter. Notwithstanding this, men

were looking forward to this meeting with some mental tension. For there was another issue, launched likewise by Prof. A. Kolmodin, that produced unrest. After conferences with the Archbishop and with another member of the Mission Board of the Swedish state church, the professor had decided to suggest to the directors of *Stiftelsen* that the periodical *Sjoemannsvaennen (Seaman's Friend)* be made the joint organ of *Stiftelsen* and the Seamen's Mission of the Swedish state church. The motion roused opposition among the directors, but the professor succeeded in overcoming the opposition to the extent that after long deliberation the directors agreed to support the motion in its main point, and it was merely a matter of words that remained unsettled. The professor wanted to have it announced in the periodical that the latter was the organ of the mission of the *state church,* while his opponents desired to have it clearly stated that it represented an *Evangelical Lutheran* mission.

The matter had been known beforehand, and *Nya Vaektaren,* which treated the issue in a special article, took the position that the *entire* matter should be declined, because it was unquestionably the first step towards merging *Stiftelsen* completely in the state church. As later events showed, that was the way in which the conference disposed of the matter.

15. Teacher Loefdahl's Grievance.

Since the controversy regarding reconciliation by Christ was closed, the conferences of *Stiftelsen* had been marked by unanimity and concord. At the jubilee conference in 1906 there had been strife regarding the question of pensioning the laborers of E. F. S. Also at the conference in 1907 there had been some dissatisfaction with the suggestion of the directors that negotiations be begun with the *Svenska Missionsfoerbundet* (Swedish Mission Society) regarding a joint hymn-book. But all this was nothing compared to what was to happen now. Already when the Auditing Committee made its report, Teacher K. Loefdahl asked for the floor. He was one of *Stiftelsen's* oldest and most reliable friends, who for nearly forty years had stood as a pillar among the E. F. S. people. He called the attention of the conference to the fact that during the past year the directors had taken the liberty of permitting a novel to be published by the publication house of the E. F. S. Assuredly the novel was written so as to have a Christian appearance, still, it was a novel. Besides, the subject which it treated was hardly suited to young people. The speaker regretted very much that he had been

placed under the necessity of dragging this matter into the conference, but he had no other choice after it had become manifest that the directors were turning a deaf ear to all admonitions addressed to them regarding the matter.

16. Professor Kolmodin Drawn into the Discussion.

In the discussion which now followed Prof. J. O. Rosenberg was given the floor first. He asserted that it was well-nigh impossible that any improper literature could be issued by *Stiftelsen's* publishing house, so carefully did the committee of revisers revise all books submitted for publication. The speaker was himself the chairman of the committee, and it was not possible that both he and the other members should allow anything to slip through that was as improper as Teacher Loefdahl would regard the book in question. It was maintained over against Professor Rosenberg's assertion that, although there was no intention to charge the committee with incompetency, it would not do to regard the committee as infallible, for, shortly before conference convened, there had been published "in commission" by the publishing house of E. F. S. a treatise which expressed views regarding the Bible that never had been and with God's help never would be the views of *Stiftelsen*. However, since this matter was an affair of the administration for the current year, it would not come up for settlement until at a later meeting.

Here, now, the first word was spoken on the burning question. It was immediately answered by Professor Kolmodin, who remarked that the last speaker had evidently referred to the book *Christianity and the Bible of the Primitive Christian Congregation*. He requested that this matter be disposed of immediately. Rightly the opposition declared that this was impossible because most of the delegates had now heard of the treatise for the first time. In the absence of any motion to do something the result of the discussion was that the directors were held responsible for their action.

17. Pastor Wadstroem's Warning.

After this the question was taken up whether or not an institute should be erected for the training of "Bible women." A brisk skirmish ensued between the loyal friends of *Stiftelsen* and those who inclined exclusively towards the state church. During this debate Pastor B. Wadstroem remarked that ministers were not as they used to be. There was now hardly any distinction made between converted and unconverted ministers. A general ministers' union had been formed, and as long as some one was

a brother in office, it was occasionally regarded as being of less importance whether he was a brother in conscience. Also in *Stiftelsen* a change had taken place. The speaker said that he was an old man, and his conscience bade him speak the truth. Accordingly, he wished to tell conference that during the last year there had been noticeable among the directors of *Stiftelsen* an extreme timidity that was deplorable. Quite often remarks like these could be overheard: "What will state church people say to that?" "What will the minister think of it?" Moreover, when the speaker was a young man, the directors of *Stiftelsen* had been careful not to give any offense or rouse ill will; if they could only answer to God for their actions, they were content to let unbelieving ministers think what they pleased. "In fifty years," said the speaker, "has *Stiftelsen* had no enemy in our country besides the state church, all its really alive and believing ministers excepted. But the uncouth world has been friendlier to us and accorded us better recognition than the unconverted ministers." The speaker concluded his remarks with an admonition to *Stiftelsen* not to turn aside from its course either to the right or to the left.

However, the chief contest at this conference was concerning the question, whether *Sjoemannsvaennen* should become the joint organ of *Stiftelsen* and the Seamen's Mission of the Swedish state church. After a discussion lasting several hours the matter was postponed till the next annual meeting, when it was pushed into the background and entirely dismissed.

The meeting of 1908 had turned out fortunately for the friends of *Stiftelsen,* who held fast the old position of E. F. S. and to a great extent could be said to have found in *Nya Vaektaren* their organ. The men on the other side had been so secure that they had not deemed it necessary to mobilize their forces. But the victory which had been won in 1908 was already the next year to be turned into a defeat.

18. The Clash between Kolmodin and Svensson.

The next weeks after the conference in 1908 passed quietly, until Professor Kolmodin broke the silence by inserting in the mission periodical of *Stiftelsen* an article written by himself, in which the treatise on *Christianity and the Bible of the Primitive Christian Congregation* was praised and defended. In this article several cuts were dealt to the editor of *Nya Vaektaren,* Axel B. Svensson, for the remarks he had made about the professor's book. This caused the editor to demand that the professor publish a cor-

rection in the mission periodical. The professor first refused this, then promised it. He carried out his promise by inserting what Svensson had written in such a garbled form that it was meaningless. In the correspondence which now occurred between Kolmodin and Svensson the former related that for a number of years he had held the position which had been published in the controverted book, and had communicated his views to the students at Johannelund, and these had expressed to him "again and again" their gratitude for these views. He stated furthermore: "Quite recently I heard of one of our older representatives, who was not my student, that, after he had returned from conference, he took my book, withdrew, and read it through, carefully examining every quotation, with the result that he thanked God for the book." [7] Besides, the professor in this correspondence made the greatest efforts to represent Svensson as double-faced, because at the election of directors he had not voted for the professor. Moreover, Svensson was accused of having started the trouble for Kolmodin in a spirit of revenge, and besides, the professor declared Svensson an almost entirely incompetent person.[8] The accusations of vengefulness and duplicity were repelled with moderation and firmness by Editor Svensson, who stated that he had never had occasion to harbor enmity against the professor; for the latter had always treated him in a friendly manner and placed confidence in him.

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7) The party referred to by Kolmodin is O. A. Allard. Many circumstances render this assumption not only probable, but almost certain. While Supreme Court Justice Widstroem was living, Allard in his letter would occasionally "thank God" for the *Torch*, and in his lectures as traveling representative of E. F. S. would oppose Bible criticism in every form. At the conference in 1909 Mr. Allard stated that for more than twenty years he had held the same views regarding the Bible as Professor Kolmodin, and for this reason he voted in favor of giving the professor a vote of confidence in his doctrinal position. At the conference in 1911 Allard said very chestily that he desired to hear no more about his having given his approval to Kolmodin's position, for that was "a lie."

8) As a curiosity it may be interesting in this connection to note the opinion which Professor Kolmodin before the controversy expressed regarding Editor Svensson. It is stated in the following testimonial: "By these presents I testify that the public school teacher Axel Svensson is well known to me for some time, that he has made an impresion upon me as a decided, proved Christian personality, and that he possesses a goodly stock of information acquired through private study, and a more than ordinary talent for expounding the Word unto edification with fidelity to the text and the Confessions.

"Stockholm, May 7, 1907. AD. KOLMODIN, *Professor.*"

19. ANDERSSON'S THUNDER-PEAL.

After this controversy there was quiet for a while. But between the *Torch* and Kolmodin there was an exchange of polemics, in which the latter was so completely routed that his defeat could hardly have been worse. However, this part of the controversy was lost upon the great majority of *Stiftelsen's* friends, because, sad to say, they did not side with the *Torch*. Then there was quiet once more, but it was the quiet before the storm breaks. Throughout the country there was unrest among the mission-friends. Everybody was waiting for something to happen. Something did happen.

In the month of November the traveling representative of the society, Alfred Andersson, published a little treatise inscribed *Settlement of Accounts with Professor Kolmodin and His Book "Christianity and the Bible of the Primitive Christian Congregation."* (*Vidraekning med prof. Kolmodin och hans bok,* etc.) Like a flash of lightning the treatise released the electric tension and broke up the uncertainty that had prevailed till then. The first impression of *Vidraekning* on many was that they were completely dumbfounded. But it roused attention to the question at issue. It spoke out clearly and said that there was danger approaching. There was no cotton wound around the arrow-heads in this treatise, and although some were of the opinion that the author's choice of words and expressions could have been better, it was nevertheless admitted that *Vidraekning* was just such a thunder-peal as the situation called for. If there was anything exaggerated in the treatise, the author himself had to suffer the consequences, and no one has heard him raising a complaint or retracting anything. If any misunderstanding existed, it was the fault of Professor Kolmodin and the Board of Revisers, because through their ambiguous circumlocutions they had given occasion for misunderstandings.

20. ANDERSSON BEFORE "STIFTELSEN."

Any one that read *Vidraekning* could easily understand that the treatise must rouse an unheard-of excitement in *Stiftelsen*. Now that all is over, one does not know what to regard as most surprising, traveling representative Andersson's calmness in meeting the consequences of his treatise or the inconsistency with which *Stiftelsen's* directors, having lost their heads, now went into the fray. When Professor Kolmodin attacked and criticized Bible-statements of which the Apostle Peter says that they were spoken

by the Holy Ghost, the directors of *Stiftelsen* were prompt in passing a resolution to aid the professor in getting these strictures on the Word of God printed and spread among the mission-friends. But when traveling representative Andersson criticized the human being Kolmodin, the directors of *Stiftelsen* hurriedly issued a warning against Andersson's treatise, forbade its dissemination, and summoned its author for a hearing before *Stiftelsen*. At this hearing, which took place shortly before July, 1908, Andersson in his defense asked to be told whether the directors of *Stiftelsen* approved Kolmodin's book *Christianity and the Bible of the Primitive Christian Congregation*. This question was answered with a distinct *yes* by Professor Rosenberg with the silent consent of the other members of the directorate. However, nothing was accomplished at the hearing. The directors sought in every possible way to induce Andersson in some manner to join them in expressing regret either concerning *Vidraekning* as a whole or concerning some part of it. But Andersson would not consent to this. In refusing to make the admission which the directors desired, Andersson without question acted prudently, for an admission of this doubt would, of course, have been interpreted as a retraction. Those who are acquainted with Alfred Andersson are well aware that he would not claim infallibility in anything for himself. He was constrained by his conscience to speak when everybody else kept silent.

21. Further Developments.

It soon became apparent that the directors must come out plainly with an admission such as they had desired Andersson to make. For before the close of the year the publishing house of *Stiftelsen* issued a little brochure which was sent to all representatives and congregations. In this brochure the directors sought to shift the blame for the trouble that had arisen from themselves and Professor Kolmodin to Alfred Andersson, who was criticized in sharp terms, while Kolmodin was praised. At the same time, however, the directors tried to open up a way of retreat for themselves by saying that they could not endorse *all* statements of Kolmodin. Besides, the uncertain manner in which the directors expressed themselves on the confessional question involved in the issue was apt to raise doubts against them. For about this time the directors published a statement regarding the confessional question. It was so cunningly worded that the members of the directorate who were loyal to the Confessions believed that they had put forth a statement so correct that only men really believing in the Bible could

subscribe it. But there was a back door in it which the secretary had kept open for Bible critics, so that even these subscribed the statement. Nor did it take long before the leaders of the two factions again had each other by the hair.

22. ANOTHER ATTEMPT TO EXTEND STATE CHURCH INFLUENCE.

About this time a convention of the state church, upon motion of Bishop Loevgren in Vaesteraas, took steps to set up a so-called Deaconess Directorate. In the public press the leaders in this movement gave an explanation of the same of such a nature that a good many of the voluntary forces in the state church saw their uncircumscribed existence threatened. The result was that some of the leading men in the *Society for the Promotion of Pastoral Care by the Church* sought an approach to that part of *Stiftelsen* which was represented by *Nya Vaektaren.* Several conferences actually took place, in which wholesale merchant Joh. Eriksson, Pastor Efr. Rang, and Editor Axel B. Svensson participated as members of *Stiftelsen.* But when it became known that Pastor Rang at the same time was holding individual consultations partly with the editor of the *Svensk Kyrkatidning (Swedish Church Journal),* partly with the secretary of the *Svenska Missionsfoerbundet* (Swedish Mission Society), Eriksson and Svensson withdrew from these conferences. The result was, on the one hand, that the negotiations with the men of the *Society for Pastoral Care* came to a halt, and, on the other hand, that Pastor Rang lost his place in the editorial committee of *Nya Vaektaren.*

23. "HOLD THAT FAST WHICH THOU HAST."

On New Year's Eve 1908 there issued from the press a new publication in the Kolmodin controversy. It bore this title: *Hold That Fast which Thou Hast. . . . A Contribution to the Discussion of Prof. A. Kolmodin's Treatise: "Christianity and the Bible of the Primitive Christian Congregation,"* by Axel B. Svensson. The author of this publication applied to the directors of *Stiftelsen,* asking them to approve the selling of his treatise by the book concern of E. F. S. At first it seemed as if this treatise would not cause any change in the policy hitherto followed by the directors. Editor Svensson was summoned before General Rapp, who thanked him for the part which he was taking in the debate, expressed his full agreement with the believing position which he had taken in his treatise *Hold That Fast which Thou Hast,* and promised that the treatise should be sold by *Stiftelsen's* book concern. The direc-

tors passed a resolution to the same effect. For several weeks it looked as if the directors meant to take a definite stand against Bible criticism.

However, it became plain very soon that several parties among the members of the directorate passed another resolution to remain neutral, with a friendly leaning towards Kolmodin's side, even if they did not fully identify themselves with the professor. For on March 16, 1909, the publishing house of *Stiftelsen* sent to all its traveling representatives and preachers a circular letter in which the sale both of Kolmodin's controverted book and the brochures of Andersson and Svensson were forbidden. However, the directors continued the spreading both of Kolmodin's and Svensson's writings through *Stiftelsen's* book concern in Stockholm. Besides, the preachers were forbidden to express themselves on the issue either privately or publicly. Ephoral Provost J. G. Hellenius, who most strongly advocated these measures, had a few days before written to Editor Svensson, amongst other things, the following: "For some time I have been wanting to say a few words to Mr. Svensson, after I had read your treatise against Kolmodin. The book is a calm and matter-of-fact presentation of the issue; it contains matter for which we must be grateful, and quite certainly expresses what the Christian masses think." Nevertheless the book must now be prohibited. Here was the evidence that the directors were afraid to take a definite stand because they feared that the majority of the conference would be against them.

In order to ascertain the views of people throughout the country there was sent out, with the knowledge and consent of Assistant Secretary C. A. Hedlund, from Kristianstadt a petition requesting signatures in behalf of Kolmodin. When *Nya Vaektaren* took this matter up, the directors hastily declined all responsibility for the affair, but at the publishing house the names on the list were carefully added up, and when the conference met, this list was used by the Secretary, Pastor J. Montelius, as an argument for Kolmodin.

24. The Judgment of Outsiders.

During the following months the directors were being helplessly tossed to and fro like a ball between the two factions whose representatives in the directorate sought support and counsel from its congenial friends without the directorate. Finally the majority of the directors became firmly inclined towards Kolmodin. But all their utterances on the matter at issue had been so vacillating that they could rightly be characterized by the following words of *Svensk*

Kyrkatidning: "The directors of *Fosterlands-Stiftelsen* in their utterances hitherto have been so cautious that actually one hardly knows what position they occupy."

It became apparent that even outside of the circle of *Stiftelsen's* friends the clashing of spirits in the society was attracting a great deal of attention. The public press took up the issue, and it is significant that its writers, men hostile to Christianity, decidedly sided with Kolmodin.

It was likewise significant that the issue was referred to at the pastoral conference at Goeteborg, when Pastor Valdus Bengtsson, speaking on the subject "Instruction in Christianity in Our Public Schools," dragged the issue into his address. In his opening remarks he dwelt chiefly on the essentially unlike views regarding the inspiration of Scripture which in our time are being defended. He introduced four types: 1. George Brandell in his book *Instruction in Christianity and the People's School,* in which the position is taken that the present instruction in Christianity ought to be absolutely abolished and supplanted by a naturalistic element or by a history of religion; 2. New Protestantism, or negative idealism; 3. Professor Kolmodin, who holds that in the Bible there is found God's living Word for our salvation, but also other matters, relating to geography, history, natural science, regarding which the theory of verbal inspiration is untenable; 4. traveling representative Alfred Andersson, preacher Axel B. Svensson, the periodical *Torch,* and others, which hold the old view of the Bible, *viz.,* that Holy Scripture is the Word of God. The speaker, who personally was a zealous follower of the views held by Kolmodin, characterized the various positions quite correctly.

Conference [9]) was drawing near; the great clash was to occur, and each side was mobilizing all its forces.

25. Preparations for the Conference of 1909.

As might have been expected, the weeks immediately preceding the convention of 1909 developed a feverish activity, which aimed at insuring victory for Kolmodin's views. The majority of the directors was now definitely resolved to support the professor; however, through the carelessness of one of their members their purpose was accidentally revealed. For in one of the daily papers of Stockholm there appeared an interview of "one of the leading men in the directorate," in which the statement was made that the

9) The annual convention of *Stiftelsen.*

directors were going to the impending convention with confidence, because it was hoped that Professor Kolmodin would make a few "seeming concessions in minor details, and that as a result of this the opposition would split asunder." In this hope the directors were disappointed, chiefly perhaps because their purpose had become known; at the convention the opposition showed itself able to hold together.

With great foresight the directors had drawn up their plan of battle. For instance, on the day before the convention a preparatory meeting was held, which was attended by all representatives and delegates of congregations belonging to the society. At this meeting the issues on the convention's program were discussed for several hours. The directors had a list of various subjects for consideration, and for each and every one of them they had appointed three speakers to lead off in the discussion, all of them men who would likely support the directors. Moreover, these speakers were to be given ample time, but when later those dissatisfied with Bible criticism were to ask for the floor, they were to be limited to three minutes for each speaker. Under these circumstances it was wisest for the *Bibeltrogna* (believers in the Bible) not to enter into any debate: they had to reserve their arguments till the next day, when the decisive battle would be fought. However, a few of them allowed themselves to be drawn out in reply to personal attacks, and thus the strife was in full blast.

(To be continued.)

THE THEOLOGICAL OBSERVER.

Africa. — A recent issue of the *Zululand Times* contained the following open letter: —

To the Editor, "Zululand Times":

Sir: — A word please *re* the article "Religion and Reason" in the issue of Thursday, July 13. I think that Bishop Talbot, of Pretoria, is taking upon himself a terrible responsibility in scattering broadcast his opinions about the inspiration of the Bible, in view of the words of the Savior, Matt. 5, 18: "For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled." I prefer to believe what the Bible is asserting of itself, 2 Tim. 3, 16: "All Scripture is given by inspiration . . . for doctrine, for reproof, for correction, for instruction in righteousness."

It is not true that no scholars to-day refuse to acknowledge errors and self-contradictions in the Bible. I could, for instance, point to

a Lutheran church-body in America, the Missouri Synod, this year celebrating its seventy-fifth jubilee. It has more than three thousand professors and pastors, more than one million church-members, all professing with one mouth that "all Scripture is given by inspiration." This church-body has strong outposts and missions in many, many countries amongst Christians and heathens. One of their professors, Dr. F. Pieper, has just issued a dogmatic work in three big volumes that I should think might perhaps be the most important Protestant dogmatic work issued for centuries.

I have no doubt that even scholars in the church represented by the Bishop of Pretoria are fully able and willing to take the bishop to task.

I am, etc.,

Entumeni. H. J. S. ASTRUP.

The writer is a Norwegian, well known in our circles, who went to South Africa years ago to do mission-work. D.

United Norwegian Church. — A hopeful voice is raised in behalf of religious liberty by the *Lutheran Church Herald* (September 5). The editor notes the statement sent out by the "Religious Liberty Association" of Washington, D. C., concerning the attempt made in Oregon and Oklahoma to abolish private and parochial schools, and parallels this attempt with the futile one made in Michigan two years ago. He goes on to say: "In the first amendment to the Federal Constitution the provision establishing religious liberty is limited to acts of Congress. The various States have, regardless of this Federal provision, the right to do as they choose, although most States have the same provision as the Constitution of the United States in their charters. — One of the priceless blessings we have in this country is our religious liberty, but every once in a while some one feels called upon to interfere and try to impose his views upon some one else and curtail the liberties of his fellow-men by some restrictions. — America stands for religious liberty: That every man shall enjoy the right to worship God according to the dictates of his own conscience. The same liberty before the law is granted to the believer in the Bible, the Zend Avesta, the Upanishads, the Koran, the Book of Kings, the Shaster, and the infidel as long as their religious practises do not interfere with public morality. We hope that the time will never come when our State legislatures or our Congress shall try to introduce any of the elements of the inquisition, either in favor of some kind of religion or against religion. A man's conscience cannot be regulated by legal enactments backed up by police and military authority. We feel confident that the people of Oregon and Oklahoma are not willing to be deprived of this inalienable right. Let us hope that the 100 per cent. fanatics will not be able to deceive the progressive people of these States into passing any such reactionary, medieval laws." What lover of the United States does not share this truly patriotic sentiment? The spirit of the times is decidedly hostile to the old American ideals of liberty. Whence came our liberty? The average citizen will say: From an act of Congress. He is correct, looking at the matter from his secular view-point.

From this view-point, however, the grant of our American liberties will rarely be more than a political expediency, that can be and ought to be supplanted by something else when changed conditions demand it. Even now there are numerous voices raised that clamor for an adaptation of the Constitution to the needs of a new age, etc. What men have made men will unmake when it suits their ends to do so, and they have sufficient political power to do so. From the secular political view-point there is nothing permanent about the liberal provisions of our Constitution. Let no one be deceived on this point. It is not likely that the Constitution will be abrogated, but it is not impossible that it will be slowly amended to death, and men who appeal fervently to its provisions as originally framed will discover that they are hugging a corpse. The Christian citizen of the United States regards his liberties under our Constitution as a heavenly boon, come down from the Father of Lights, like any other good gift. It came through men, but God wanted it to come. He designed it as a blessing for men, especially for His believing children. These recognize the mercy and favor that lies in the grant of these liberties. They are grateful for them, and humbly and earnestly pray for their preservation. But God, too, can take away these liberties, or suffer them to be taken away, because men do not make the right use of them, and even His Christians have failed to make the best of the glorious opportunities which a benign Providence had created for them in the land of the free. Also from the spiritual view-point we hold no absolute deed of ownership to our liberties. We may need the punishment that may come with the abrogation of these liberties. Our times are most serious and critical times, and the spirit of tyranny and persecution that is abroad in our land should incite us to repentance for the purification of our faith and to incessant prayer. D.

"Internal Enemies of Christian Education." — Under this heading, the *Sunday Watchman* (August 6, 1922) says: "Catholics are being much excited by the attacks made on parochial schools in different parts of the country. This commotion shown by the good people is a sign that their faith is living. But the same is not an indication that their faith is as intelligent as it might be, for while they are praying against the external enemies of our school system, they are doing nothing to resist its internal enemies. These are of two classes. The first class is made up of those parents who will not send their children to a Catholic school and all grown-ups who for want of proper training will not themselves go to a Catholic school. The other class is made up of those who are too apathetic to encourage Catholic education, either morally or financially. In membership each class is legion — doing the devil's work a hundred times more effectively than the demoniac band which the Lord permitted to possess the herd of hogs. However, let the ardent advocates of Catholic education remember that these internal enemies can be converted into friends. As much campaigning for this mainstay of the Church in America as you and I are doing for our favorite candidates for political offices will effect the change." — What the *Watchman* says

concerning internal enemies applies also to certain internal enemies of Christian education in other denominations. External enemies of Christian education are not as dangerous as those that lurk within the pale of the Church. If we shall lose our own Christian day-schools, it is because we neither esteem them nor effectually work for them. MUELLER.

The National Boy Movement.—The *Sunday Watchman* (August 13, 1922) reports editorially: "The press reports that the Knights of Columbus at their Atlantic City convention appointed a committee to look into the whole question of a junior organization. The Masons, of course, are caring for their youngsters, especially in the De Molay order. This latter is a secret society, and takes boys as young as twelve. The sons of Masons and the chums of these sons are eligible to membership. The Knights are in a position to launch a boy movement, a movement that will have its own intrinsic merits, and still serve as a training-school of Columbians. But the movement must not be secret. We must not take boys at an age at which they should be at home. Between fourteen and eighteen would seem to be the desired years of eligibility. The boy could be taken when he leaves the eighth grade, when the ordinary boy starts to work, and be given such help to develop and enjoy himself as he would otherwise lack." No doubt this movement will be launched sooner or later. The Roman Catholic Church is always watchful, and has a rare ability to turn lessons, learned from its enemies, to practical usefulness. What the editorial says of the De Molay order is true. It is a secret order under the fostering care of Masons. When, however, the writer states that the Catholic junior organization must not be secret, he prevaricates. The Knights of Columbus are as much a secret organization as the Masons, and their secret machinations and plottings are as dangerous to the cause of the Gospel and to the welfare of our free republic as those of any other secret organization. Rome is certainly on the alert to guard its own and promote its prestige.
MUELLER.

Agassiz and Evolution.—If evolutionists claim that every scientist in the last half century has been an evolutionist, the following narrative taken from *Random Memories* (Boston, Houghton Mifflin Co.) written by Ernest Wadsworth Longfellow, the son of the great poet, proves the contrary. The author says: "With all of Agassiz's charm and good nature, the mention of Darwin and his theory acted upon him like a red rag to the bull, and he would become so excited and furious that it would be wise to drop the subject as quickly as possible. Then he would calm down with a great burst of laughter at his own rage. He would never allow that Darwin had a leg to stand on, and always argued that if the Creator could make many species develop from one, He could equally and with more reason create all the different species. I do not know whether he ever changed his mind or even accepted what all the rest of the scientific world came to accept as one of the fundamental principles of creation — the development of species." We are pleased that Ernest Wads-

worth Longfellow did not hesitate to narrate this incident. To deny the claims of Darwinism — and scientists have long modified the original views of Darwin — does not discredit the great Agassiz, but rather proves that he was indeed a great scientist, that is, a scholar holding rigidly to facts and disavowing unproved hypotheses, even though the whole scientific world should accept them. This class of scholars seems to have become extinct in our time. MUELLER.

The Ministry of Healing. — The *Churchman* (August 19, 1922) very urgently endorses the ministry of healing. Writing editorially it says: "For at least two decades psychotherapy has been practised by clergymen of our church. We are convinced that the ministry of healing has scarcely entered upon its great career of service to humanity. That the religion of Jesus Christ can heal both the souls and the bodies of God's children is increasingly becoming the conviction of churchmen. It is a buoyant and health-giving faith to hold. Men and women in their pain, doubt, and despair are clinging to the *healing* Christ. The new knowledge gives support to this faith. It is likely to transform the practise of religion and to bring back worship and ardor to the hearthstone of the homes. Let us have a ministry of healing! Let us encourage it and give to it the support of our best intelligence!" We believe that rather the contrary will take place. If the Christian ministry ventures to heal bodies instead of souls and lays stress on the elimination of earthly trouble instead of the spiritual trouble of sin, there will be far less worship and ardor than there is now. Of course, every Christian pastor will pray also for the temporal well-being of his parishioners, particularly for the restoring of the sick, if it be God's will. However, if Christian ministers become psychotherapists, they are sure to cease to be evangelists. The social gospel of our day is seeking many doors by which to enter the Church and displace the Gospel of salvation.

MUELLER.

Religious Books Popular. — "A publishing firm in the United States in the first four months of 1922," says the *Christian Register* (August 13, 1922), "published seventy new volumes on religious subjects. The *London Times*, speaking of books issued in Great Britain in 1922, states that while the greatest number consisted of works of fiction, books on religion came next. There were 967 works of fiction and 563 volumes on theology or other forms of religious activity. Publishing houses are criticized for rejecting manuscripts that have 'literary merit' and accepting only those whose chief recommendation is that they will sell. However, the making of books is a business and is as much a commercial venture as the manufacture of shoes or the establishing of a transatlantic line of steamships. The first business of those who are making books is to find out as accurately as possible what the public read yesterday and what it will read tomorrow. If these men are printing religious volumes in increasing quantities, they are printing them because they serve a growing demand. Writers on religious subjects who treat their themes in a serious, convincing, and readable manner are sure of an appreciative

circle of readers. The books on the relation of business and religion, written by Roger Babson, have had a wide sale because they were written by a writer who knew how to state universal truths in a positive, forceful way. Religion is a living issue — as living as medicine, law, or business. Religious books, authorities a dozen years ago, are no longer reliable, for new truths are constantly being unearthed and library shelves must be cleared to make way for them. There is reason enough why religious books are the best sellers among works other than fiction." — The foregoing remarks on a greater interest in religious books we find substantiated in other periodicals and papers that deal with the sale of books. The fact is that people in our time are assiduously reading books, both orthodox and otherwise, and this suggests the duty to place upon the market an ever-increasing number of religious books that set forth the truth of the Christian religion and ward off the uncountable errors scattered broadcast to-day. The great trouble with most religious books written to-day is that they lack intrinsic value, not only because they are full of falsehoods, but because they are written for the hour. Perhaps there is no other market so apt to cheat the public as the book market. In nine cases out of ten the buyer is likely to get a useless, indifferent, or even dangerous book. If ever Christian pastors and laymen had reason to be careful in investing their money in books, it is right now. Lutheran Christians will do well to confer with their publishing houses before purchasing books on religion. MUELLER.

Roma Semper Eadem.—A notice in the *St. Louis Globe-Democrat* (September 23) informs the readers that the noonday devotions at the Old Cathedral on Second and Walnut Sts. during October will "consist of the rosary devotion and in November of prayers for the holy souls and benediction. The rule of a plenary indulgence is in force for those who visit the Old Cathedral, this being the same as is imparted to those visiting the seven churches at Rome." D.

BOOK REVIEW.

Walther League, Chicago, Ill.: —

The Bible Student. A Bible Study Quarterly for Young People, Adult Classes, and the Home. *Th. Graebner,* Editor. Vol. I. No. 1. July, 1922. 50 pages.

The cooperative method suggested in the directions for the use of this quarterly by classes seems very good, because it gives every member of the class something definite to do, wisely distributes responsibility for the success of the joint work to every member, and thus intensifies individual interest. The use of the Bible in connection with the lessons is insisted on. Edification is made a prominent feature of the lessons, which are made fine devotional exercises, penetration of Scripture truths, prayers, and singing of hymns being aptly fused in each lesson. The suggestions for daily reading expand the doctrinal and practical points made in the lesson and

deepen its message. Altogether, this Bible Study Quarterly comes with the promise of a great mission. May the Lord bless the fine labor bestowed on it by the editor, and the labor which the thousands who are to use it will bestow on it! D.

Augustana Book Concern, Rock Island, Ill.: —

Minutes of the Sixty-Second Annual Convention of the Evangelical Lutheran Augustana Synod in North America, Held in Chicago, Ill., June 8—13, 1921.

The President, Dr. G. A. Brandelle, in his annual report of the convention, said, among other things: "The attendance at the services has probably increased, and, as a rule, the morning services are quite diligently attended. Sometimes it is stated that the majority in attendance at these services are elderly people. On the other hand, the evening services are not wholly agreeable to our people. . . . The English language is used more and more at our services. In one of our conferences half of the morning services are conducted in English. In the same conference 75 per cent. of all evening services are English. Two of our conferences have made English their official language. . . .

"Sunday-school work is conducted everywhere, but the work is far from satisfactory, considered as a whole. . . . The instruction of the catechumens seems to be conducted with earnestness. In most cases the children are instructed eight or nine months, in rare cases ten months, and in a few instances even from one to two years. . . . Almost universally the moral condition is said to be good. But there is a general complaint that so many are devoted to pleasures, such as the dance, the theater, and gambling. . . . In many places the customary programs for young people's meetings have been changed to Bible-study.

"The liberality of our people is commendable. From all directions comes the news that the people are anxious to take care of the local needs and also assist as regards our common needs. The envelope system is being introduced in a constantly increasing number of congregations. Its success is noticeable everywhere. Through its use the income of the congregations is surprisingly increased. . . .

"The undersigned was present at the meeting of the Ohio Synod in Blue Island, Ill., last August and presented the greetings of our Synod. The Ohio Synod, by resolution, decided to ask our Synod to appoint a committee of three members to meet with a like committee from their Synod for the purpose of discussing our Synod's position in the matter of faith and practise.

"At the invitation of its president, Dr. Knubel, the undersigned attended the second convention of the United Lutheran Church at Washington, D. C., last fall and presented to this venerable body the greetings of our Synod."

From the report of the Board of the Augustana Book Concern we quote the following: "The increasing cost of material and salaries, without a corresponding increase in the volume of business, has prevented the financial success being what it should have been. . . . Although the income from *Augustana* has increased by $2,063.09, the cost has increased to such an extent that the paper has been published at a loss of $1,051.26; that in spite of an increased income of $1,919.57 for the *Lutheran Companion*, the loss

from its publication is $3,063.54 larger. . . . The circulation of *Augustana* has increased by 36, and the *Lutheran Companion* by 738 copies. In the circulation of the other papers there has been a decrease in the number of copies as follows: *Barnens Tidning*, 6,170; the *Olive Leaf*, 3,828; *Textblad*, 738; *Solglinten*, 675; *Solstralen*, 400. On the other hand, it is very gratifying to note that the sale of books has increased by $25,065.01; that the cash income has been larger by $44,369.45; that the volume of business has been $257,413.27, which is an increase of $44,377.79; that, in spite of the increased expenses, there has been a net gain of $9,023.27.

"Since the days of the war the language question has become doubly acute. The Synod seems to hasten to the exclusive use of the English language. The Board is aware of the situation, as is proved by the list of books and papers which have been published. The need of more devotional books, song-books, helps for the Sunday-schools, and papers in English, is on the increase constantly. The demand for text-books in English at our colleges is growing. The Theological Seminary is no exception to this rule. . . .

"It is apparent that the only way in which a loss may be avoided by our publication house during these times of high cost of living is an increased sale of our books and papers. It is also equally apparent that the prevailing conditions in our Synod seriously admonish to an increased and more persistent effort in the whole Synod for the benefit of our publishing house. One present great need of our people is good Christian literature. The flood of literature reflecting the unbelief, the materialism, and the sensuality of our age threatens to engulf our people, especially the children and the young folks, in spiritual and eternal death. On this account the Board would lay it on the hearts of all members of the Synod and of the pastors in particular that it is a precious duty and a great privilege to disseminate Christian literature without ceasing. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' Our Christian publication activity is really a mission-work." FRITZ.

E. P. Dutton & Co., New York: —

The Voice of Russia. *M. Alexander Schwartz.* 223 pages.

To introduce this book fully to our readers we would need to do no more than to suggest as its subtitle: The Disillusionment of an American Communist and His Wife. Mr. and Mrs. Schwartz were prominent in communistic-socialistic circles in America, and went to Russia to find their dreams of a social republic realized there. They found Bolshevism and studied its diabolical work. Mrs. Schwartz lost her life in a Bolshevist prison. Mr. Schwartz tells the story of what he and his wife heard and saw in Red Russia. The book is an indictment of the principles and practises of the social revolution which is preached to-day in every civilized country as the great salvation of the people from all their ills. D.

Creeds or No Creeds? A Critical Examination of the Basis of Modernism. *Charles Harris, D. D.* 383 pages.

It is a cheering sign that the vagaries of subjective idealism, which have filled the useful fields of theology and philosophy with a prodigious growth of noxious cockle, are being subjected more and more to searching

criticism by competent scholars, who still have a reverence in their hearts for the faith once delivered to the saints. It is cheering to see the astounding ignorance and puerile logic of "great thinkers" exposed, to hear the cocksure oracles of science invited to do some sound and accurate thinking, and to find the sworn enemies of *a priori* truth hopelessly chained to their own *a priori* critical conclusions. The modern attack on dogma, fixed formulas of truths, deposits of doctrine, creeds, etc., is in the light of this scholarly investigation seen in its contemptible shallowness, its boundless conceit, and its hollow pretense and arrogance. The Lord give His Church more such testimonies for the immutable and irreformable truth of apostles and prophets, on which the Church is built, with Jesus Christ as the chief Corner-stone, and which has been reiterated again and again amid the changes of centuries in the Christian creeds. This is the third book of the kind that has come from this author's pen. He is a member of the Anglican Church, and his present publication is given to the public with special recommendations by the Lord Bishop of Lichfield and by the Warden of Waldham College, Oxford. But in this treatise he does not expound the peculiar Anglican faith. If the treatise contains any attempt of that sort, it has escaped us. The treatise, however, takes issue at every vital point with the claims of modern Liberal Protestantism, which the author rightly holds to be Unitarian at best and pantheistic and blasphemous where it appears at its worst. The modern views of authority, dogma, immanence, human knowledge, relativity, God, Christ, the atonement, immortality and the future life, resurrection, etc., are critically examined. The author is thoroughly at home in the literature of the tendencies which he reviews. We have space only for a few excerpts to exhibit the author's workmanship. On the development of doctrine he says, p. 22 f.: "No Christian in our day denies the development of doctrine, perhaps no Christian who has reflected upon the subject has ever denied it. In the fourth gospel the Doctrine of Development is taught explicitly by Christ Himself ('I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all [the] Truth,' 16, 12). The context shows that the guidance of the Spirit is promised to the apostles and their successors *collectively*, so that here Christ definitely contemplates development, not merely in the teaching of individual theologians, but in the official and authoritative teaching of the Christian Church. In the synoptic gospels, Christ teaches the same doctrine implicitly, as when He compares Christian teaching to a seed planted by a Sower (*i. e.*, Himself), which grows and matures and brings forth fruit, and to a grain of mustard-seed, which becomes a great tree which overshadows the earth. On the other hand, the teaching of Christ is represented as absolutely true, and therefore unchangeable ('Heaven and earth shall pass away, but My words shall not pass away,' Mark 13, 31). Accordingly, Christian truth is a treasure to be guarded, a tradition to be faithfully kept, a 'deposit of faith' for which an account must be rendered ('O Timothy, guard *the deposit*, turning away from the profane babblings and oppositions of the knowledge falsely so called,' 1 Tim. 6, 20; cf. 2 Tim. 1, 12—14). Neither St. Paul nor St. John can possibly have been unaware that their own teaching represents a *development* of the explicit teaching of the Master, nevertheless each regards his own teaching as *identical* with the original Gospel preached by

Christ. St. Paul even insists that the meaning of the original Gospel cannot be changed without apostasy ("Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed,' Gal. 1, 8). The Scriptural idea of development is, therefore, *development without change*. This is undoubtedly a paradox, but by no means a contradiction, as will appear later." On the contested "ransom passage" in Matthew he says, p. 227 f.: "Dr. Rashdall rejects as spurious, without the support of a particle of evidence, the great ransom passage, which concludes with the words, 'and to give His life a ransom for many (*λύτρον ἀντὶ πολλῶν*)," although it is contained, not only in *Matthew* (20, 28), but also in *Mark*, our oldest Gospel (10, 45). Here again the subjective point of view is far too much in evidence. He has a strong dislike (which he takes no pains to conceal) to the ordinary or 'objective' theory of the atonement, and as this theory seems to be taught, or at least favored, by this passage, he decides that it ought to be eliminated. — There is a further objection to its authenticity from Dr. Rashdall's theological standpoint, *viz.*, that it collides with his theory that Jesus, though truly divine, was unaware of the fact. Obviously, if Jesus regarded His death, not as a mere human martyrdom, but as a supernatural event, altering for the better the whole status of the human race in the sight of God, winning pardon for racial and individual sin, and initiating a new and everlasting covenant between the Creator and the creature (as this saying, taken in connection with the words at the institution of the Eucharist, naturally suggests, and as the strong corroboration of the Petrine, the Pauline, and the Johannine epistles renders an almost certain fact), then it is beyond all doubt that He regarded Himself as a *superhuman*, and almost certainly as a *divine* Person. Jesus, however, according to Dr. Rashdall, was entirely ignorant of His own divinity; therefore He cannot have used words which suggest it; therefore He cannot have uttered either of the two great sayings which imply that His death was a sacrifice for sin or a ransom for many. Dr. Rashdall's only real argument against Jesus having taught the doctrine of an objective atonement is that it seems inconsistent with the teaching of the Parable of the Prodigal Son, that the only condition of pardon which God requires on the part of a sinner is that he should repent. Even if the Dean is right, and the only necessary condition of pardon on man's part is repentance, it does not in any way follow that no other condition is necessary on God's part. For anything we know to the contrary, God may owe it to the violated majesty of the eternal Moral Law and to His own holiness to make such an atonement for human sin, as orthodox Christians believe He has actually made through the incarnation and death of His eternal Son." In view of the valuable service which this book may render otherwise, the author's view of the inspiration of the Holy Scriptures is to be regretted. He says on p. 188: "Strange as it may appear, there is not any ecumenical definition even of Biblical inspiration. No orthodox Christian is now, or ever has been, required to believe as part of his faith, either that the Bible is free from historical and scientific errors, or that it contains no human element, or that it is equally inspired in all its parts, or that God is its 'Author' (*auctor*) in a literary sense." How this view will practically work out in the author's treatment of Scripture in particular instances it is not easy to foretell. D.

The Macmillan Company, New York: —

Christian Work as a Vocation. *Henry H. Tweedy, Harlan P. Beach, Judson J. McKim.* 44 pages. $1.00.

This book aims to acquaint young men who contemplate entering Christian service as a life vocation with the opportunities offered to them in 1) the ministry, 2) the foreign mission field, and 3) Y. M. C. A. work. It contains three essays on the subjects mentioned. While we are not in accord with what the author says in recommending the Y. M. C. A., there are many things in the article on "The Ministry" and "The Foreign Missionary's Calling" which strike us as very practical. Of the ministry, Professor Tweedy says: "To Brooke's mind all honest work was a kind of divine service, all loving labor holy. But the work of the modern minister was so inspiring and so joyous, so magnificent in its opportunities, and so rich in its rewards, that in his big-heartedness he wished that every man might share in its gladness and its glories, and taste the fulness of the life that made his own cup of thankfulness overflow." (p. 3.) In another statement he says: "Selfish and formal leadership spells stagnation, while vicious leadership will inflict tragedy upon all that good men hold dear. When the leadership of the Church declines, the best life of the people declines. Witness the conditions during the Dark Ages and the spiritual depression of the eighteenth century. One of the supreme needs of the world in this great crisis of history is a ministry manned by men who are equal to their task." (p. 10.) Of poor salaries the author says: "Poor salaries are paid to only two classes in the profession: poor workmen who would probably not receive large salaries in any other field, and heroes who for Christ's sake have deliberately chosen to be poor. The first group earns all that it is worth as ministers, whatever its value to society might be if its members chose occupations to which they were better adapted. In general, however, a good minister earns as much as a good teacher or the average man in a number of professions. . . . If he is never a Dives, neither will he ever be a Lazarus; and his wages will be adequate to the majority of modest wants as well as to all absolute needs." (pp. 33—35.) Apart from various statements with which the reviewer could not agree, and several aims with which he could not be in sympathy, he found especially the first two essays very instructive and inspiring. MUELLER.

Modern Christian Callings. Edited by *E. Hershey Sneath.* 89 pages. 75 cts.

The modern Christian callings which are set forth and recommended to young men in this book are "Biblical Teaching in School and College," "Executives for Christian Enterprises," and "Opportunities for Social Work." The first essay, written by Irving F. Wood, Professor of Biblical Literature and Comparative Religion, Smith College, treats of the opportunities offered to young men in schools and colleges to teach religious subjects, such as psychology, history and philosophy of religion, ethics, Biblical history, Biblical literature, Biblical religion, Biblical language, history of Christianity, social problems of Christianity, the propagation of Christianity, etc. As the author believes, the study of Biblical subjects will, in the future, be far more popular in our schools, colleges, and high schools than it has been in the past. He says: "Over three hundred colleges in the United States offer a certain amount of Bible work." (p. 5.)

Of course, these subjects are to be taught mainly for cultural purposes, although the practical purpose must not be set aside. However, the author rightly remarks: "One cannot study the books of the Bible from a purely literary point of view without finding himself soon in the presence of a religious ideal." (p. 10.) Hence the teacher of the Bible must of necessity be a teacher of religion. This religion, however, must neither be static nor conservative. The writer declares: "The Church especially needs pastors who will neither interpret Biblical religion narrowly, nor be obliged to abandon the Bible and its teachings when they approach the gravest problems of modern life because they are fundamentally ignorant of the foundation principles of its teaching." (p. 11.) What the author means he explains in the following remarks: "People of conservative points of view sometimes complain that the modern college teacher of the Bible 'upsets' his students; that his teaching tends to unsettle the faith of their childhood. That depends very largely on what the faith of their childhood was. If it was a static faith, staking all religion on the truth of certain opinions about the Bible, — *e. g.*, that its science and history must be accurate, or else its religion is false, — and on the correctness of certain theological doctrines, then the student does not need to reach the Bible class to be 'upset.' Science and philosophy usually do the work. As a matter of fact, the Bible department, in such cases, often performs the part of a wrecking expedition, rescuing the remnants of a shattered faith and showing the students how they may build a stable foundation for religious life. If the faith of their childhood provided for growth and change with the growing, changing life, then there is no 'upsetting,' no wrecking of faith by Biblical or any other study. Then religion simply expands with the progress of knowledge as plants expand in the sunshine and shower of the spring, naturally, easily, without struggle or strain. This is what should be." (p. 11.) In other words, the religious instruction of the child should be liberalistic from the very beginning, in order that its faith may not be destroyed by the infidelity of its later instructors in religion in the schools and universities.

The second essay deals largely with executive work in missionary societies, while the third offers a good survey of the various activities of present-day social work. Any one wishing to acquaint himself with these particular branches may study the book with profit. It shows, above all, the universal interest which men now take in religious work, although this has drifted far away from the original command of the Savior to preach the Gospel. MUELLER.

Thomas Seltzer, New York: —

Psychoanalysis and the Unconscious. *D. H. Lawrence.* 120 pages. $2.00.

This is a wearisome book on a dreary subject. Mr. Lawrence investigates the *unconscious* of Freudian philosophy and offers a new explanation in its place. With regard to the Freudian Oedipus complex, incest motives, and other passional or sexual cravings, the writer is utterly out of sympathy, and he very strikingly shows what conclusions psychoanalysts must draw. He says: "After all he has said about inhibition of normal sex, he is brought at last to realize that at the root of almost every neurosis lies some incest-craving, and that this incest-craving is not the

result of inhibition of normal sex-craving. Now see the dilemma — it is a fearful one. . . . Once you accept the incest-craving as part of the normal sexuality of man, you must remove all repression of incest itself. In fact, you must admit incest as you now admit sexual marriage, as a duty even, since neurosis is not the result of inhibition of so-called *normal* sex, but of inhibition of incest-craving. Any inhibition must be wrong, since inevitably in the end it causes neurosis and insanity. Therefore the inhibition of incest-craving is wrong, and this wrong is the cause of practically all modern neurosis and insanity. Psychoanalysis will never openly state this conclusion. But it is to this conclusion that every analyst must, willy-nilly, consciously or unconsciously, bring his patient." (pp. 20. 21.) Having rejected the psychoanalyst's explanation of the unconscious, he offers the following elucidation in its place. He writes: "At last we form some sort of notion what the unconscious actually is. It is that active spontaneity which rouses in each individual organism at the moment of fusion of the parent nuclei, and which, in polarized connection with the external universe, gradually evolves or elaborates its own individual *psyche* and *corpus*, bringing both mind and body forth from itself. Thus it would seem that the term unconscious is only another word for life. But life is a general force, whereas the unconscious is essentially single and unique in each individual organism; it is the active, self-evolving soul bringing forth its own incarnation and self-manifestation. Which incarnation and self-manifestation seems to be the whole goal of the unconscious soul: the whole goal of life." (pp. 102. 103.) Again: "We can quite tangibly deal with the human unconscious. We trace its source and centers in the great ganglia and nodes of the nervous system. We establish the nature of the spontaneous consciousness at each of these centers; we determine the polarity and the direction of the polarized flow. And from this we know the motion and individual manifestation of the *psyche* itself; we also know the motion and rhythm of the great organs of the body." (pp. 104. 105.) Of love the writer says: "The amazingly difficult and vital business of human relationship has been almost laughably underestimated in our epoch. All this nonsense about love and unselfishness, more crude and repugnant than savage fetish-worship. Love is a thing to be *learned*, through centuries of patient effort. It is a difficult, complex maintenance of individual integrity throughout the incalculable processes of interhuman-polarity. Even on the first great plane of consciousness, four prime poles in each individual, four powerful circuits possible between two individuals, and each of the four circuits to be established to perfection and yet maintained in pure equilibrium with all the others. Who can do it? Nobody. Yet we have all got to do it, or else suffer ascetic tortures of starvation and privation or of distortion and overstrain and slow collapse into corruption. The whole of life is one long, blind effort at an established polarity with the outer universe, human and non-human; and the whole of modern life is a shrieking failure. It is our own fault." (pp. 110—112.) The author closes his book with the following confession: "So the few things we have to say about the unconscious end for the moment. There is almost nothing said." With these opening words of the closing paragraph, the reader will no doubt be in sympathy. At least, the reader will close the book with the dreary feeling that he has understood nothing. MUELLER.

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The True Criterion of Orthodoxy.

JOHN THEODORE MUELLER, St. Louis, Mo.

Among the numerous questions that have come to the front in connection with the controversy between Fundamentalists and Liberalists, the one pertaining to the true criterion of orthodoxy is no doubt foremost in importance. In the general confusion which has followed in the wake of the discussion, men have repeatedly asked: What determines orthodoxy? Is orthodoxy a creedal shibboleth or merely a spiritual principle? That so simple a query has been raised in sober earnest, indeed, that it has been made a *status controversiae* in a controversy that engages the minds of learned theologians, is certainly a *testimonium paupertatis* to the present-day Christian Church. It shows the extent of the decay which rationalism has caused in the Church, and proves that the canker of infidelity, having already blighted the whole body of Christian doctrine, is about to destroy the very core of the Christian faith. No truly Christian theologian would seriously put that question and make it the subject of dubious inquiry. To every believing theologian the issue is clear from the start. He knows what orthodoxy means and entertains no doubts in regard to its criterion. To him there is only one test of orthodoxy — the Word of God. Only that is orthodox which is Biblical. *Quod non est Biblicum non est theologicum.* It is only since Modernism has discarded the fundamentals of Christian belief and annulled every article of the faith which was formerly regarded as an impregnable fortress that men must again ask what orthodoxy is and by what standard it should be gauged.

Of course, the reply of Modernists is negative. According to the liberalistic views of modern theologians, orthodoxy has nothing to do with dogma, tenet, or creed. Orthodoxy is therefore no creedal shibboleth. It is not determined by any confession or

standard of faith. If orthodoxy is anything, it is only a spiritual principle, a dynamic force which impels man to a life in accord with that of Christ. In the *Watchman-Examiner* (May, 1922) the following definition of what orthodoxy might mean to the theologian of our time was suggested in reply to the question, Who is orthodox? The following answer was given: "He is orthodox whose views of God, of Jesus Christ, of man and their mutual relations, are such as lead him to love as God loves, to live as Christ lived, and to be a brother to his fellow-men. The only true and adequate test of the correctness of man's religious views is their result in his life. Absolutely, there is no Baptist dogmatic by which a man's beliefs may be judged. The basis of our fellowship *is participation in the common life in Christ, not a form of doctrine;* and from the point of view of our constitution as churches, *the only heretic is one who ventures to propound a dogmatic and to test men by it.*"

This statement is sufficiently clear to show what the writer's conception of orthodoxy — and orthodoxy here stands for Christianity — is. According to his conception, every one is orthodox, that is, Christian, whose religious views lead him to love and help his fellow-men and to lead a decent life. Certainly a most paganistic view of orthodoxy! It is true, the writer employs the name of God and of Christ. However, he fails to state whether the God he has in mind is the Triune God; and it is clear that he does not care to have any definite Christian dogma or teaching connected with the person and work of Christ. "The basis of our fellowship *is participation in the common life in Christ, not a form of doctrine,*" he states emphatically. What this "common life in Christ" is, how it is brought about and preserved, the writer does not say. One thing, however, is apparent: in the common life in Christ no *form of doctrine* must determine Christian fellowship. As soon as a person desires to propound a creed and to test men by it, he becomes a heretic and as such must be excommunicated. This shaft of impudent scorn and arrogant challenge, which is obviously directed against the Fundamentalists, who even now endeavor to propound a "dogmatic," shows the wide latitudinarian range of the author's proposed orthodoxy. It ultimately embraces all men, no matter what their beliefs may be. They may be Jews or Gentiles, Mohammedans or Parsees, Confucianists or Buddhists, so long as their views of God, of Jesus Christ, of man and their mutual relations, lead them to love as God loves, to live as Christ lived, and

to be brethren to their fellow-men, they are orthodox, that is, Christians. The writer would find no fault with any one's Christianity on doctrinal grounds. The only trouble arises when some one demands a creed, embracing, for example, the propositions that no other than the Triune God should be worshiped; that Christ should be acknowledged as the divine Son of God and true man, born of the Virgin Mary, the only Savior of man; and that the Bible should be accepted as the authoritative Word of God. In the ranks of fellowshipers to which the writer belongs, such a request would at once create unspeakable commotion. There would be serious trouble. The unlucky Fundamentalist who voices the demand would at once be excommunicated as a heretic, for "he is the only heretic who ventures to propound a dogmatic and to test men by it."

As if the statement were not clear enough to set forth the writer's warped views of Christianity, the following elucidations are appended for the benefit of those who may not have understood his argument. We read: "For instance, if a man finds that some doctrine of the Bible other than the theory of infallible verbal inspiration of its writings makes the book of greater utility and power in his life, more certainly brings him into touch with the power of God, and better enables him to love as God loves or live as Christ lived: *if this doctrine of his better ministers to his need to attain Christly character, then his view is right, allowable, and justified, and to stigmatize him as a heretic is a blind folly on the part of the Church.*" Let the reader contemplate what this sentence means. In unmistakable words the writer claims that if any one should see fit to deny the inspiration of the Bible because he finds that this denial better ministers [to his need] to attain Christly character, then his view is right and justified, and to stigmatize him as a heretic is a blind folly on the part of the Church.

But to proceed. The writer goes on: "Or again, if the theory of evolution conceived as the method by which God brought the universe and its variety of beings into existence is one that to his mind and heart more surely glorifies God than a theory of a *fiat*-creation; if the evolutionary process seems the more normal and rational conception of the present activity of God, and such a conception best enables him to give himself to the influence and power of divine spirit, *then every law of psychology and every principle of Christ is violated* by forbidding such a doctrine or by refusing fellowship to him who holds the view." In this paragraph the writer expresses himself even more forcibly. To stigmatize one

who denies the inspiration of the Bible as a heretic is, in his mind, blind folly on the part of the Church. However, to question or deny the orthodoxy of one who rejects the Biblical report of creation and believes in evolution means, according to the writer, *to violate every law of psychology and every principle of Christ.*

If the Christian reader has thus far failed to gasp at these impudent challenges, he will surely do so when he reads the following: "Once more, if one sincerely finds the current conception of God as One who needs propitiation before He can or will forgive and save men; if he finds this doctrine repugnant to his own idea of a moral God and discredited by the revelation of God in Jesus Christ; and if he holds to Paul's doctrine of the grace of God in Jesus Christ, believing that Jesus came to save men from sin rather than to save them from God; and if this doctrine most and best aids him in loving God, in forgiving as God forgives, and in living like Christ, *then he is orthodox in the only worthy sense, and it is the infatuation of dogmatism to stamp him with theological odium.*"

It was this paragraph mainly which induced us to reply to this most brazen piece of effrontery. Of course, anybody is free to reject the Bible, to adopt the views of evolutionary science, and to deny the vicarious satisfaction of Christ. However, heretofore such men as saw fit to differ from Christian theology were honest enough to confess that they refused to be styled Christians. Men like Voltaire, Ingersoll, Diderot, and Tom Paine very emphatically refused to be called Christian because the Christian faith was repugnant to them. However, here it is claimed and insisted upon that every deist, agnostic, atheist, and naturalist is entitled to the privilege of calling his specific religious views orthodox and Christian, and that to stigmatize them as heretical is a violation of every "law of psychology and every principle of Christ."

If the above had appeared in a monistic, Unitarian, or Masonic periodical, it would not have surprised any one. However, it has come to us, as it has come to many thousands of Christian readers, through the columns of a periodical which is outspoken in its defense of the fundamentals of the Christian faith. This shows the confusion which prevails in many of the sectarian churches, especially in the Baptist. There two factors, one liberal and the other conservative, labor side by side in the same pulpits, the same schools, and the same editorial offices, and both demand a hearing, each party setting forth its claim and denouncing the other. Nevertheless, the external union of the church-body must be preserved.

By no means will either party come out and be separate. So we may view the above statement as a sort of compromise. Fundamentalists and Liberalists cannot agree as to doctrine. Even the weakest doctrinal platform is offensive to the Modernist faction; hence the compromise to preserve a union not on the basis of *one common faith,* but upon that of a *common life in Christ!* In other words, if those who bear the name Baptist agree to observe a certain standard in their lives in accord with the general ideals of Christianity, they are to be received as brethren, and fellowship is to be extended to them, no matter what their belief may be.

Fundamentalists, we are sure, do not agree to this new criterion of orthodoxy. It is thrust upon them by an overwhelming majority. However, in the end they will no doubt accept it; for, as they have shown, they are not willing "to come out from among them and be separate." They are as unionistic as the liberalistic party that opposes them. They insist upon the preservation of the union of the church-body as much as do the Rationalists. Their slogan, too, is: Let doctrinal differences by no means disrupt the Church and impede our social and missionary enterprises! We must do big things; above all, we must collect large sums to support our world program. This can never be done if we separate. Thus for the sake of secondary considerations they will, no doubt, swallow the nauseating pill and preserve the peace. However, this rotten, horrible peace is purchased at a tremendous price.

If the above criterion of orthodoxy is accepted, it means that they will give up every teaching of the Bible and thus ultimately cease to be a Christian Church. The Bible clearly proclaims itself a standard of truth. Whatever agrees with its teaching is orthodox; whatever disagrees with it is heterodox. Scripture is more than a mere code of morals. It is, first of all, a "dogmatic," a book of definite doctrines given by God to make man wise unto salvation through faith which is in Christ Jesus. As such, the Bible claims to be the absolute canon of truth, the only and absolute criterion of orthodoxy and heterodoxy. No other inference can be drawn from the words of the Savior in which He announces Himself as the Way, the Truth, and the Life. John 14, 6. If Christ (and not the Christ as He lived, but as He taught) is the Way and leads to the Father, then everything that is opposed to His teachings is a path that leads astray. If He is the Truth, then whatever is taught in opposition to His Word is falsehood. If He is the Life, then every tenet not in accord with His doctrines means endless death.

No other inference is admissible. Only he, says Christ, is of the truth who hears My voice. John 18, 37. Even so, the whole Bible is the Word of God, 2 Tim. 3, 16, for the prophets spoke by the Spirit of Christ which was in them, Heb. 2, 11. So Paul regarded not only the message which he preached, but the whole Bible, as the canon of inspired truth. Very earnestly he warns his readers against all who "walk not uprightly according to the truth of the Gospel." Gal. 2, 14; 2 Cor. 11, 2 ff. And he urges his readers, above all, to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. 16, 17. According to Paul every one who teaches contrary to the Word of God "teaches otherwise" (*ἑτεροδιδασκαλεῖ*), "knows nothing" (*μηδὲν ἐπιστάμενος*), and "is destitute of the truth." 1 Tim. 6, 3. 4. Thus the issue is clear. Orthodoxy, according to Christ and the apostles, is absolute and unqualified adherence to the standards of Scriptural truth. Whatever doctrines are opposed to the teachings of Scripture are false doctrines, taught by false prophets, of whom the disciples of Christ are to beware. Matt. 7, 15. Any church, therefore, that fails to accept this standard of truth is a heterodox, unchristian, and antichristian church.

Again, if the above criterion of orthodoxy is accepted, the Baptist Church must needs become unchristian also in life. If the Bible is the Word of Truth which alone can save men's souls, Rom. 1, 16, if it is the power of God by which the Holy Ghost regenerates and sanctifies men, then any one who rejects this Word of God remains dead in sin and under the curse and condemnation of divine Law. Let those who glibly speak of loving as God loves, of living as Christ lived, and of leading a common life in Christ, remember that Christian love towards God, the Christian life in Christ, and true, Christian benevolence towards the brethren flow only from faith. Christ made this clear when He said: "I am the Vine; ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15, 5. Here Christ avers that without faith in Him man cannot love as God loves, live as Christ lived, and love the brethren. No one can come in touch with the power of God, attain Christly character, give himself to the influence and power of the divine Spirit, in fact, can do nothing, without faith in Christ. The common life in Christ demands, first of all, faith in Christ; and faith in Christ means to believe His Word. So Christ says in John 8, 31: "If ye continue in My Word, then are ye My disciples

indeed; and ye shall know the truth, and the truth shall make you free." Accordingly, the writer's prattle concerning a common life in Christ, without accepting the Word of Christ in its truth and purity, is nothing but a decoy to mislead the simple. "He that believeth not shall be damned." Mark 16, 16. If any one refuses to accept the Word of God and to believe in Christ, even his best works of love, his charity and benevolence, are but *splendida vitia* before God. Hence, no church which rejects the Word of God can expect to be fruitful in good works, but comes under the condemnation of which Paul speaks in Rom. 1, 21. A church so utterly rebellious and unfaithful as the writer of the quoted paragraphs would have it to be stands condemned and rejected. "Because that, when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1, 21—23.

Accepting the proposed criterion of orthodoxy, what kind of orthodoxy will be left to the Church? Religion has for its prime objective the salvation of men. It is true, the social gospel of the present-day Liberalists refuses to have anything to do with an eternal salvation. The social theology of our day is of this earth only, and seeks only the interests of this life. Nevertheless, as long as the hope of immortality remains in the hearts of men, so long will men desire salvation also beyond this life. Now, then, how must this salvation be secured? The modern theology rejects Christ's atonement and the fundamental doctrine of the Gospel concerning salvation through faith in Christ. Having rejected this blessed Way to life, how shall man secure salvation? There remains but one alternative — man must earn his salvation by loving as God loves, by living as Christ lived, by being a friend to his fellow-men. That is the "orthodox" plan of salvation of the present-day rationalistic church. However, this is a paganistic orthodoxy. Of this orthodoxy Paul says: "For as many as are of the works of the Law are under the curse." Gal. 3, 10. It is a damnable orthodoxy.

If that is true, then the outlook for the modern "Christian" orthodox church, of the kind which rationalistic theologians advocate, is dreary indeed. The future "Christian" church will have no Savior to take away man's sin, to regenerate, to redeem, and save. It cannot satisfy the yearnings of the soul; it is bare, dreadful,

comfortless. It has no consolation for the tribulation of this life, and no assuring message for the hour when the sinner must stand before God. It teaches sinners to reject God's Word and leaves them rejected of God. Hos. 4, 6. It can only urge the despairing sinner to do the impossible: to appease God's wrath by works which provoke wrath. Verily, the new criterion of orthodoxy is a most miserable surrogate for that which is offered to man in the Word of God. Let the churches accept it — and be damned.

The writer of the proposed test of orthodoxy has sought to ingratiate his criterion by a most clever sophism. By putting the question as he did: Is orthodoxy a creedal shibboleth or a spiritual principle? he has succeeded in concealing and eliminating the true criterion of orthodoxy. Creeds are not popular in our time. Even churches dislike creeds. Moreover, creeds are made by men, and whatever is of men may be rejected by men. Thus from the start, as the reader scrutinizes the question, he will be inclined to favor the writer's view-point. If anything else can be offered as a criterion of orthodoxy than an offensive, unpopular creed, all the better! No doubt the majority of those who voted down the Fundamentalists at Indianapolis did so because of their opposition to binding creeds. Now, it is true, creeds are of relative value only. Any Christian may reject a creed, and must, under certain conditions, reject a creed. If a creed stands for something which man teaches in opposition to God's Word, it cannot demand recognition or acceptation. Thus the creeds of modern Liberalists — and they have creeds, very definite and clearly expressed creeds — must be rejected because they represent the carnal, devilish wisdom of unbelieving men. However, it is a different matter when a creed is a clear, reliable, and precise statement of Scriptural truth. In that case the creed is indeed a criterion of orthodoxy. Any one who accepts such a *regula fidei* is orthodox, and any one who rejects it is heterodox. The old definition of orthodoxy as made by Isidore Hispaliensis obtains to this day: *"Orthodoxus est recte credens."* And *recte credens* means to acknowledge the norm of Scripture. Scripture must ever remain the source and norm of every creed, the true criterion of orthodoxy. This true standard of orthodoxy was restored to the Church by Luther, who assigned to the Holy Scriptures their rightful place as the only standard by which all doctrines are to be adjudicated. Very emphatically the Formula of Concord says: *"Credimus, confitemur et docemus unicam regulam et normam, secundum quam omnia dogmata omnesque*

doctores aestimari et iudicari oporteat, nullam omnino aliam esse quam prophetica et apostolica scripta cum Veteris tum Novi Testamenti." (*Conc. Trigl.*, 777.) If Lutheran theologians subscribe to the Confessions of their Church not only *quatenus*, but also *quia*, it is because they are firmly convinced that the doctrines set forth in their standards of faith are the clear, precise, and infallible teachings of the Holy Scriptures. Hence they prize their Confessions and demand that all teachings conform to their Confessions; although the Word of God remains the only source and norm of faith, the *norma normans*.

True and Christian creeds, conforming in every respect to the teachings of the Holy Scriptures, are indeed necessary. Let the Fundamentalists bear this in mind. As surely as each individual Christian should give an account of the faith that is in him, so each church must give an account of its faith by means of confessions; and each church, in order that it may profess the Christian faith, must demand of its constituents adherence to its confession of faith. If the Indianapolis convention declared that Scripture alone should serve all Baptists as a creed, it was in the right theoretically only, not practically. The Holy Scriptures are indeed the only norm of orthodoxy; hence, if all Baptists would receive the teachings of Scripture as they stand and are written in unmistakable terms, then, indeed, every Baptist would be orthodox. However, this is not the case. The Liberalists reject even the fundamental teachings of Scripture. Even while employing Scriptural terms, they teach the very opposite of what Christ teaches. Thus the terms regeneration, faith, conversion, salvation, atonement, etc., are used in a meaning absolutely different from that employed by orthodox theology. And as long as this is the case, the Fundamentalists must insist upon the adoption of a creed which expresses in clear terms the doctrines of the Bible. If they cannot enforce this, there remains but one alternative, *viz.*, to come out from among the ungodly, liberalistic congregation of scoffers and be separate. — We have a few more things that we would like to say in this connection, and inculcate upon the Fundamentalists; however, let this suffice.

It is clear why the Liberalistic element in Indianapolis opposed the adoption of the Fundamentalists' creed. Rationalistic theology has discarded the Holy Scriptures and refuses to recognize their authority and demands. It has cast overboard every vital, essential doctrine of the Christian faith. Hence it is clear why

its adherents demand as a criterion of a man's orthodoxy only a righteous life. Having rejected the Christian truth, nothing remains for the advocates of modernism but to teach the paganistic, naturalistic way of salvation by work-righteousness. Accordingly, to them only he is orthodox who pursues this way and endeavors to merit heaven by holy living. For this reason they no longer can claim the name Christian. Their theology is antagonistic to Christ and ruinous to souls redeemed by Christ. Their theology is of the devil.

A Bit of Recent Swedish Church History.

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26. The Resolution of Confidence.

If the representatives who were believers in the Bible had thus drawn the shorter straw at the preparatory meeting in point of prudent tactics, they made good their disadvantage in this respect at the convention which began the day after. According to the list of subjects to be laid before the convention, the Kolmodin issue was not to be taken up until a resolution had been passed for the discharge of the present officers and until the election of directors and revisers had taken place. The professor had placed his membership in the directorate at the disposal of the convention in such a manner that he made his remaining in office dependent upon a vote of confidence which the convention was to pass endorsing his *"grundstaandpunkt"* (fundamental position) on the Bible. If they were unwilling to do this, he intended to resign. The majority of the directors on their part were in favor of such a vote of confidence. "Naturally one does not like to raise the question whether the directors of *Fosterlands-Stiftelsen* were acting in ignorance. However, if they were conscious of what was embraced in a vote of confidence for Professor Kolmodin's standpoint on the issue of the Bible, then, assuredly, the verdict which Protestant church history will render on these directors will always be severe. Kolmodin set up science as judge over the teachings of the Bible, while the foremost and basic principle of the Reformation emphasized the truth that the Bible alone is judge over all doctrines. In reality, then, the directors favored the idea that the convention surrender the first of the basic principles of the Reformation."

As we shall see, the majority at the convention, in blind confidence, followed the human counsel of the directors; but thanks

to the watchfulness of the believers in the Bible and the Confessions, matters took an entirely different course, and a decidedly greater difficulty was encountered than the majority in the directorate had expected. Above all, two things were clear: 1. It was in the majority's plan to use the highly meritorious service which Professor Kolmodin had otherwise rendered the society for sugar-coating his teaching, which for many persons was less delectable. 2. The time allowed to speakers on the question of the vote of confidence was, of course, to be so greatly limited that none of his opponents would have a chance fully to state his reasons against the motion. A way had, therefore, to be found how to overcome these two difficulties. It was easily found and followed.

27. An Exciting Session.

Several times as many delegates as during the last preceding years had gathered for the convention. There were present 114 representatives of provinces, or districts, and 136 delegates from congregations affiliated with *Stiftelsen*. General Friherr A. E. Rappe was chosen chairman. With a few words he bade the convention welcome, whereupon some time was devoted to joint prayer. Then the Report of the Committee of Revisers was read. Now, it was an old custom that there was no long debate preceding the resolution to discharge the old officers, but this time the custom was changed. For now the opposition took a hand in the running of affairs and thereby secured at least for its first speakers the right to speak without a time-limit.

The debate which now began upset the calculations of many, for now the main battle was fought, and the opposition had secured the tactical advantage which belongs to the party taking the offensive. The conflict was long drawn out, and for four hours the waves rose high. Outside the day was a day of high temperature, and it was hot, too, in Bethlehem Church, where the discussion took place; sometimes it seemed as if the convention were losing its head completely. If one overlooks the fact that this was a meeting of Christian confessors, one can readily enough understand on psychological grounds the stamping, hissing, cries, threats, and other things which occurred. Professor Kolmodin's followers had been certain of victory at the preparatory meeting, and now they saw all of a sudden that there was quite a possibility of the old believers winning in the voting.

At the preliminary meeting fierce contrasts had developed on either side, but now it was different. Those who disapproved Kol-

modin's Bible criticism were exceedingly moderate in their remarks. Their desire was that the directors should receive a full and grateful discharge; however, regret should be expressed that Professor Kolmodin's book, *Christianity and the Bible of the Primitive Christian Congregation,* had been disseminated by *Stiftelsen's* publishing house. Naturally it was quite difficult for the professor's followers to find a reason strong enough to justify their declining the above wish, all the more because it could be foreseen that such declination would bring with it a split in *Stiftelsen.* Accordingly, they offered no reason whatever. Those who tried to do so only did harm to the professor's cause, for the only reason they could give was that Professor Kolmodin would feel hurt and be compelled to withdraw from *Stiftelsen.* Of those sharing Kolmodin's view the greatest success of the day was without doubt scored by Pastor Valdus Bengtsson, who would have swept quite a number of delegates with him when in a pathetic manner he appealed to the members of the convention in behalf of Professor Kolmodin, who for nearly a man's age, he said, had sacrificed his time and strength in the service of *Stiftelsen.* "True, this was merely a variation of the sentimental reason aforementioned, but the dish was served in an attractive manner."

If a vote had been taken immediately after Pastor Bengtsson's argument, it is likely that he and those sharing his views would have triumphed by polling quite a large majority; but the older and more considerate elements in Kolmodin's phalanx did not dare to steam-roller their opponents completely. Accordingly, a compromise motion was offered from their side by Rector J. Kerfstedt, which seemed to attract quite a number of supporters. This motion did not make any express mention of Professor Kolmodin's book, but confined itself to expressions of regret about the unrest that had arisen, and the causes that had led to it.

Here was plainly a point at which a union of sentiments could take place, and the convention was awaiting with intense interest what the representatives of the two factions would say. The first reply to the motion came from Professor Kolmodin, who informed the convention through Pastor J. Lundgren that, if Rector Kerfstedt's motion included any regret over the publication of the professor's book, he, Kolmodin, could not accept the motion, but must regard it as an invitation to him to resign. Immediately after this communication Editor Svensson, in order that he and those siding with him might preserve unity and peace as far as possible, endorsed Kerfstedt's motion, and when the mover upon

Professor Kolmodin's request had withdrawn it, offered it as his own motion.

During the debate Professor Kolmodin's sanctified personality, great humility, and extraordinary ability had been offered again and again as a reason why the convention should confidently endorse his standpoint. This talk about the professor's humility and godliness, which was repeated again and again, was not opposed from any quarter. On the contrary, one of the delegates who was a believer in the Bible, the preacher J. Wittander, stated that he and those siding with him were confident that, after beholding the effects of his book and seeing that the mission-friends, who formerly had been one, were by his action split into two parts, Professor Kolmodin would now regret that he had published the book which had caused so many sorrows and tears. An answer to this admonition was made, after the vote had been taken, by Professor Kolmodin himself, who explained why he had not supported Rector Kerfstedt's motion, and stated that, if he had done so, this might have been interpreted as an expression of regret over the publication of his book, and "that," said the professor in a sharp voice, "I do *not* regret; I do *not* take *a single word* back."

The result of the vote was that those siding with the professor scored a victory. 133 votes had been cast for, and 113 against, discharging the directors unconditionally from blame. When the result of the voting was announced, there followed for a while an indescribable tumult. Pastor B. Wadstroem stated that he now withdrew from the directorate of E. F. S. "It is over with *Fosterlands-Stiftelsen,*" he said. Professor Kolmodin spoke and was given an ovation by the victorious majority, while the defeated minority stood silent. But when the older men tried to get the floor to speak, the majority began to hiss and stamp and crowded threateningly in front of the chairman's desk. Some one now started singing "A Mighty Fortress Is Our God." After the singing was finished, a great number of the minority men left the hall, where the election of directors now took place.

28. The Protest of the Minority.

During the interval which now followed some of the leading men of the minority gathered around a member of the directorate of E. F. S., the wholesale merchant John Eriksson, and there was now drawn up by Pastor D. A. Aernstroem a protest ("reservation") against the resolution of the convention. Since this protest is directed against a resolution which the directors, in spite of

repeated suggestions, would not rescind, but stubbornly maintained, it may here be recorded in full. It reads as follows: —

"The undersigned, delegates at the convention of E. F. S. at Bethlehem Church, herewith submit their written protest against the resolution for exonerating the directors. Both parties had for more than four hours engaged in mutual deliberation, with the desirable end in view of preventing a threatening split by finding a resolution so worded as to unite the great majority of the members. When such unity had been achieved by Rector J. Kerfstedt's motion, the entire matter was shifted from an objective to a personal view-point by the declaration of Professor Kolmodin that he could not support the resolution. Inasmuch as the resolution which was finally passed by a small majority seems to us to involve the abandonment by E. F. S. of its ancient and good standpoint on the infallible basis of the Bible and its departure upon the shifting sand of adventurous and uncertain Bible criticism, we herewith submit our earnest protest," etc.

29. The Vote of Confidence.

In the afternoon of the same day the convention returned to its business. The point to be decided now was to what extent the conference would pass a formal vote of confidence in Professor Kolmodin's fundamental position on the Bible. After the vote during the forenoon, which, in the last analysis, was concerning the same matter, the outcome was not difficult to foresee. The minority did not engage in any debate whatsoever. Teacher K. Loefdahl was really the only one who now took up the question for an objective discussion. He showed that Professor Kolmodin's fundamental standpoint on the Bible was different from that of Luther and Rosenius. Now, inasmuch as Professor Kolmodin, notwithstanding this difference, would express no regret and take nothing back, the speaker stated for his part that the desired vote of confidence should be denied. When a young pastor, one of Professor Kolmodin's pupils, tried to explain the professor's fundamental position, he was silenced by his own party. There was an evident fear, which was also expressed, to allow the common people a correct insight into the scope of the mooted question. Wholesale merchant Lambert Jepsson predicted that hereafter many would lose interest in *Stiftelsen*. It had pained him most to find Pastor J. Lindgren holding entirely the same position as Professor Kolmodin. Moreover, many of the missionaries present had warmly expressed themselves as favoring the professor's views. This

speaker's statement received very great strengthening by Pastor J. Montelius, who informed conference that most of the missionaries had in a letter declared themselves in favor of Professor Kolmodin's remaining at his post. Pastor Montelius, who during the debate in the forenoon had observed a cautious silence, now assumed for a while the leadership of the majority and desired that a vote be taken, in order to ascertain the number of those in favor of the vote of confidence. Since many of the members of the minority had already left the city, it naturally was in the interest of the minority that a vote be prevented which might yield a greatly misleading result. Once more Pastor Montelius wanted to force a vote, but he did not succeed. So much, however, was made clear, that the majority favored the professor's position.

After this Professor Kolmodin spoke. He expressed his joy over the fact that *Stiftelsen* had not written a page in its history similar to that which was written in 1869, when Professor Rudin was forced to resign. He said nothing — and perhaps there was nothing that he could say — about E. F. S.'s having written a very ominous page in its annals. They had done what no society before them had dared to do: by a formal resolution they had aimed to retain a man, and in order to satisfy a man's wish, had surrendered the first of the fundamental principles of the Reformation, the authority of the Bible to pass judgment on all doctrines. This had happened in Bethlehem Church. This fatal resolution *Stiftelsen* had been unwilling to rescind. The directors and conferences of *Stiftelsen* had again and again been admonished to rescind the aforesaid resolution, but no! it was not to be. But instead men had sought to persuade themselves and others that all was good and well. They had succeeded in inducing such confidence in many, but impartial historical research would not permit itself to be misled: it would render its judgment not only on words that were spoken, but principally on the actions that were taken.

30. The Meeting of the Minority at Kungsholmen.

On the day after the conference the minority gathered for a meeting in the mission-chapel at Kungsholmen to deliberate on their further course of action. Those who took part in this meeting will long remember the lovely peace and brotherly concord which characterized the transactions of this meeting. Pastor D. A. Aernstroem was chosen chairman, and Pastor Vitalis Svensson secretary. The latter had been a champion of the delegates believing in the Bible at the conference. The deliberations were concerning meas-

ures that ought now to be taken. Voices were raised that insisted on immediate separation from *Stiftelsen,* but they did not find acceptance. The meeting agreed to adopt a suggestion in writing to the directors of *Stiftelsen,* which had been drawn up by Editor Axel B. Svensson. In this document the following requests were presented: "1. The directors are to see to it that no writings favoring Bible criticism are issued by the publication concern of E. F. S. 2. The instruction imparted at the institute at Johannelund is to be carefully supervised. 3. The directors are to induce Pastor B. Wadstroem to retract his withdrawal and, besides, an additional member is to be called into the directorate, who is to be a person in whom the minority places full confidence." As candidates for this position Pastor Vitalis Svensson, wholesale merchant Lambert Jepsson, and Director G. L. Lagergrehn were named. In the expectation that the directors would meet these wishes, the meeting declared that it would not take any further steps immediately, but resolved for a year to maintain an attitude of expectancy. However, a committee was appointed, which, amongst other things, was instructed to arrange the preliminaries for a meeting to be held in connection with the conference of *Stiftelsen* in 1910.

Just as surely as there had been some in favor of taking too headstrong a course by having the minority separate from *Stiftelsen,* so surely were the measures that were passed insufficient. It should have been the concern of the leading men to *gather* the minority. "At the meeting in the mission-chapel at Kungsholmen there should have been formed a union within *Stiftelsen.* If this had been done, the situation would perhaps have become different. Now the minority was almost like a flock without a shepherd, and there was danger that each one would start out upon his own path, and imagine that to be the best and safest.

31. Dissatisfaction in the Rural Districts.

Not since the organization of E. F. S. had a conference been like the one described in the preceding chapters. It was natural that this conference, for which delegates had gathered from the entire country, should leave a mark.

In the outlying rural districts unrest had prevailed before the conference. When the delegates returned to their homes and made their reports about the meeting in Stockholm, the state of unrest, of course, was not improved. For more than a lifetime men had been accustomed to look up to *Stiftelsen* as to an authority well-nigh infallible. Now reports were being heard that this same

Stiftelsen had completely surrendered its faith in the Bible as being altogether the infallible Word of God. Men could not and would not believe any such thing. Moreover, many a sincere mission-friend held that, if the conference had expressed its confidence in Professor Kolmodin's basic position, that position must be correct, for people reasoned thus: "Old *Stiftelsen* cannot go astray." With this reflection many put their minds at rest and neglected to make a personal investigation of the state of affairs; they shunned the trouble of investigating, and they were afraid of the results of their investigation.

In the outlying rural districts many who were eating *Stiftelsen's* bread were traveling about and telling the people that all was good and well. They dropped hints that the fault of the division in Stiftelsen lay with the minority, and warned especially against *Nya Vaektaren,* while *Budbaeraren (The Messenger)* was recommended. In this paper the directors of *Stiftelsen* were represented as godly and humble men, while it was insinuated that the minority men were ambitious and carnal persons, who would quarrel for their own interest. In certain parts of the country this sowing bore rich fruit.

But not everywhere were these agents of peace successful in quelling the rising storm. Especially at Skaane and Vaermland people had from the beginning of the controversy followed the arguments of the contesting parties and heard both sides. In many other places people had had their confidence seriously shaken. This became apparent, for instance, when the contributions for the mission-work of E. F. S. no longer were flowing as formerly. The fact that the only surviving charter member of *Stiftelsen,* Pastor B. Wadstroem, had quit *Stiftelsen* with the words: "It is over with *Fosterlands-Stiftelsen,*" had without doubt contributed to this state of affairs. Moreover, he now published a book in which he not only laid bare the intrigues and duplicity which had preceded the publication of the Kolmodin book, but also urged the continuation of an energetic fight against the "Kolmodin leaven."

32. Professor Rosenberg's Explanation.

There was another matter that rendered it difficult for the directors to make it appear as if nothing remarkable had happened: the followers of Bible criticism felt themselves called upon to blow the trumpets over their victory. But for all who had followed events it was clear that *Nya Vaektaren, Facklan,* Alfred Andersson,

and others had defended the authority of the Bible. Now, if the majority at the conference had defeated the defenders of the Bible, the majority was plainly on the side of Bible criticism; consequently, those must be right who claimed that *Stiftelsen* had abandoned its old position.

Among those who at a later time confirmed this fact publicly was Professor Kolmodin himself, who showed in an article in *Stockholms Dagblad* that the conference of *Stiftelsen* had expressed its confidence in, and accorded the right of existence within E. F. S. to, another doctrine concerning the inspiration of the Bible than the one which had previously been cherished by the majority of its members.

To some of the members of the directorate it was now evident that something must be done. Accordingly, Prof. J. O. Rosenberg, the chairman of the Board of Revisers, prepared an explanation which aimed at straightening out the trouble. In this explanation, which is found in B. Wadstroem's book *Some Leaves from the History of E. F. S.*, Professor Rosenberg, in the first place, lays down with many and strong proofs the fact that *Stiftelsen* of old had taught that the entire Bible, from beginning to end, is the infallible Word of God. Next he seeks to show that the conference expressed its confidence only in the person of Professor Kolmodin as a member of the directorate and as its Director of Missions, and not for his fundamental position. However, by this statement Professor Rosenberg made himself guilty of a significant attempt to disregard facts: Professor Kolmodin had never asked for a vote of confidence in himself personally, but for his fundamental position on the Bible. And *conference voted the resolution of confidence which Professor Kolmodin had desired.*

Professor Rosenberg laid the explanation which he had prepared on the directors' table, expecting, of course, that the directors must make a statement of the same import as his own explanation. But now he had the majority of the directors against himself. The only thing that was accomplished by Professor Rosenberg's explanation was that it furnished the Kolmodin phalanx in the directorate the opportunity for scoring another victory, and that the fact was confirmed still more that *Stiftelsen* endorsed Professor Kolmodin's fundamental position on the Bible.

(To be continued.)

THE THEOLOGICAL OBSERVER.

Episcopalians Oppose Attempts to Suppress Church-Schools. — At its convention in Portland, Oreg., the Episcopalians took notice, on September 19, of the referendum that was submitted at the election, November 7, and that purposes to wipe out all the private and parochial schools by making public school education compulsory. This referendum was attacked in a resolution adopted by the House of Deputies. The text of the resolution is: —

"WHEREAS, There has been introduced into the Congress of the United States a bill to regulate further the public school system of the nation; and

"WHEREAS, Legislation has also been attempted in different parts of the country which, if successful, will have the effect of eliminating all schools under the direction of the Church and all other private schools giving education through the elementary grades; and

"WHEREAS, We desire to express our approval of the public school system of our country and our sympathy with all well-considered efforts to develop and improve the public schools; and

"WHEREAS, We also believe that the English language should be the sole medium of instruction in all our public schools; therefore be it

"*Resolved,* the House of Bishops concurring, That the general convention express its abiding conviction that instruction in religion is an essential element in all true education, and that church-schools have an indispensable part in our educational system; and be it further

"*Resolved,* the House of Bishops concurring, That this general convention go on record as deprecating and opposing any and all movements seeking to secure legislation having as its natural result the injury and possibly the destruction of the church-schools of our land."

What further action the convention has taken on this resolution has not been made public as yet.

The School Monopoly Bill (No. 315) was carried by approximately 10,000 votes at the election on November 7. This means that parochial schools in Oregon will have to fight for their existence in the State and, if feasible, in the Federal courts. D.

What a One-half Vote Did at the Episcopal General Convention. — The Protestant Episcopal Church held its triennial general convention in Portland, Oreg., September 9—23. From a report in the *Northwestern Christian Advocate* we take the following: "The Protestant Episcopal Church has two houses, one composed of bishops and one of delegates called deputies, equally divided between clergy and laity. When there is a demand by any delegation representing a diocese, the vote must be taken by orders, the clergy and laity voting separately. Every resolution to be adopted must be carried by both houses, the House of Bishops and the House of Deputies, and if the

question involves the constitution or prayer-book, it must pass both houses at two successive general conventions. The subject of uniting with the Federal Council of Churches was first vigorously discussed in the House of Bishops, where it was carried by a majority of fifty-seven to thirty-one. In the House of Deputies it was the Chicago delegation which called for a vote by orders. The clergy vote showed a majority of five dioceses in favor of uniting with the Federal Council. The lay vote, however, stood twenty-five and one half in favor and twenty-five against. This would seem to the outsider to be a majority in favor, but the law of the Church does not allow a half vote to be counted. The half votes, we may explain, are given by missionary districts. If there had been two half votes, the half votes would have counted as one vote. The result was that twenty-six dioceses out of fifty were necessary to a majority, and the entire proposition, notwithstanding the majority of the bishops and clergy, was lost by a one-half vote." This one-half vote shows not only the doctrinal drift in the Episcopal Church, but also how far the Church has already gone on the way of indifferentism. FRITZ.

Episcopalian Concordat with Congregationalists Adopted. — After a discussion for five years and the passing by both houses at two general conventions, the Episcopal Church at its convention at Portland adopted a *concordat* with Congregational churches. The Episcopal bishops are now authorized to ordain any Congregational minister who applies with the consent of the church of which he is pastor, and allow him to remain a Congregational pastor. FRITZ.

Making the World Safe for Rome. — Says Dr. Foakes-Jackson in the *Churchman* (September 2): "Shorn of the trappings of power, the Pope and his *entourage* now enjoy the reality. They may be voluntarily imprisoned in the Vatican; but they have not to wander as homeless exiles in Italy and France. They may have lost their principality; but they have gained the power of administering their ecclesiastical affairs in security. They cannot lay down the law to the inhabitants of Leghorn or Perugia; but they can claim some influence in the government of New York and Boston. To an outsider the Church seems to be administered with all the skill the experience of eighteen centuries can supply, in contrast with the clumsy organization of modern governments. The bishops report and are reported on to Rome; nothing can be done without its being known to the central government. All vagaries of opinion are ruthlessly silenced, education is controlled with vigilant care. Modernism has been rendered impossible. Rebellion is almost unknown. Warned by the fate of the Old Catholics of 1870, no one has formed another schism. Rome really gains by her policy of antagonism to modern views. She will now have no subjects who are not submissive. They can leave her if they choose; but if they stay, they must obey. It is the fashion to believe that Roman Catholics are diminishing in numbers. This may be, but if so, they are increasing in efficiency. The strange thing is that the papacy is weakest where once she was supreme. She has lost Portugal and the French government, but not France; her hold is weakening in Italy, Austria, Poland, Spain, but this is more than

compensated by gains in the British Empire and the United States, of whose liberal policies the greatest advantage has been taken. In French Canada the Church is almost omnipotent; and we know its power in the cities of this country. In England the religious orders, which no nominally Catholic country will tolerate, find a welcome resting-place. The wealth of the Church in the United States is immense and is increasing rapidly under the *aegis* of the law, which penalizes an individual for holding land till its value increases, and gives unlimited freedom to a religious corporation to keep an estate from developing till it reaches the highest price." GRAEBNER.

The Shakers. — Quoting from the *Ohio State Journal*, the *St. Louis Post-Dispatch* (October 7) reports the following: "Recently the property of the Shaker settlement at South Union, Ky., was sold at auction. The sale marked another step in the dwindling of the longest-lived, the most interesting, and, in many ways, the most successful communistic enterprise the United States has ever seen. For more than half a century the organization has been growing smaller and weaker. Settlement after settlement has been closed and sold out, no recruits having come to carry on the work. Only a few small places remain. . . . The Shaker organization had its origin in England in 1747, Ann Lee being one of the early characters in it. In 1774, with seven others, she came to America. The first Shaker settlement was established at Neuskenna, now Watervliet, N. Y. It was put on a communistic basis in 1787, after her death, but retained her teaching of celibacy. The movement grew rapidly, and new settlements were made. . . . In 1870 there were 18 settlements with large churches, distributed through Connecticut, Massachusetts, New York, Kentucky, Maine, New Hampshire, and Ohio. In 1887 the membership had dwindled very much, and in 1902 was less than 1,000. The full name of their organization was the United Society of Believers in Christ's Second Appearing. They believed Christ would come in the form of a woman. . . . The fraternity, unique and interesting, has but a handful of members, very aged and infirm, strong in the faith, waiting the end, whose passing will close the interesting record." D.

Safeguarding against Temptation. — In our issue of last week we spoke of the offer of $1,000,000 reported to have been made by certain American moving-picture interests for the privilege of filming the Passion Play of Oberammergau for reproduction in this country, and of the possibility that, on account of the financial conditions prevailing and the munificence of the proposition, it might be accepted, although all similar offers had been turned down. Now comes a story which illustrates the conscientiousness and strength of conviction of those Bavarian peasants with regard to the matter. It is reported that as soon as the Passion Play season was over, the chief characters went to the barbers and had their beards shaved off, thus making the filming of the play practically impossible, since one of the cardinal principles is that no "make-ups" or adventitious aids shall be allowed in it. These wise peasants have therefore put it out of their power to consent to the commercializing of what is to them a religious service, and

incidentally have saved themselves from the pestering force of a temptation that might eventually have become too strong to be resisted. The scrape of the barber's razor on those erstwhile bearded faces was their practical and very effective way of saying, "Get thee behind me, Satan!" When Abraham was on his way to Mount Moriah for the sacrifice of his son, the thought must have occurred to him that his servants, if they were at the scene of the sacrifice, would undoubtedly interpose to save their young master's life, and that thus he, through no fault of his own, would be unable to carry out what he supposed to be the will of Jehovah. Therefore he determined that they should not be there, and halted them when the mountain came in sight, and he and Isaac went forward alone. That is, he hindered what might have been hindrances to him in his appointed task. It occurs to us that in the action of these men of Oberammergau we have a fine illustration of the spirit that was in Abraham — a spirit that does not intend to yield to temptation, and that will take every available means to make it impossible to do so. — *Watchman-Examiner.*

The Ku Klux Klan a Greater Evil than Those which It Tries to Correct. — It has been said that the Ku Klux Klan was born and is actuated in its operations by the conviction that the morals of our country are corrupt; that sexual vice, bootlegging, and gambling flourish; and that Jews, negroes, Roman Catholics, and alien-born are a menace to American institutions, and that it is necessary therefore to counteract their pernicious influence. Who will deny that there is much truth in the assertions?

But why adopt such methods as does the Ku Klux Klan? According to the reports in the daily paper, a man introduced as a "duly ordained minister of the Gospel" spoke in a church of the so-called Christian denomination. He is reported to have said that the need for the Klan to-day is quite as urgent as was the need for the original Ku Klux Klan of reconstruction days, when "Klansmen took the law into their own hands." He is also reported to have said, among other things, that when the Klan is strong enough, it will help all the foreign-born back to the land whence they came. The speaker, according to the report in the daily paper, used a small American flag, which he carried in the inside pocket of his coat, with theatrical effect. He would draw it out from time to time, fall upon his knees, kiss it, and call upon God to be his witness that he, as a Klansman, was a "white, Gentile, Christian gentleman."

We surely desire to protect womanhood, be it in the South or in the North, but by law and not by mob rule. We do not wish to have aliens come to our country and abuse the privilege of American liberty, and we mean to deport or imprison those who will not be law-abiding citizens, but as Americans we do not mean to bar desirable citizens coming from foreign countries, nor stir up strife and class hatred among those who are here. We do mean to oppose law-breaking of any sort not by breaking the law, but by enforcing it. Honoring the American flag does not consist in kissing it and performing with it theatrically, but in upholding the American principles of liberty and justice and peace and good-fellowship.

If a supposed minister of the Gospel champions the Ku Klux Klan or any similar organization, the case assumes even a more serious aspect. The Church has the only means to make man a truly different man than he is by nature, to convert him unto his God, and to persuade him to live in accordance with God's will. Having this Gospel and preaching it, the Church is an inestimable blessing to any country. But what shall we say when a supposed churchman casts aside this Gospel and resorts to other means for the purpose of reforming the world? Christ says: "If the salt have lost his savor, wherewith shall it be salted?" Matt. 5, 13. Shame upon any so-called minister of the Gospel who abuses and perverts the high privilege of his calling!

It makes much better reading when in the *Congregationalist* we are told that the House of Deputies of the Episcopal Church, at its recent convention at Portland, Oreg., "unanimously condemned the Ku Klux Klan for mob violence and lawlessness, and for stirring up religious prejudice and racial antipathy." A very timely and well-written editorial appeared also in the *St. Louis Globe-Democrat* of October 18, 1922, on "The Ku Klux Klan and the Law." We quote the closing sentences: "That many of the members of this society believe themselves to be engaged in a righteous public service is not to be doubted. Torquemada so believed. But this nation is founded upon law, and order under law is as essential to its well-being as are air and sunlight. The forces that operate in darkness for the application of mob violence are violating the fundamental principles of American government. And they are violating the principles of liberty, which are the spirit within our national body. This is a land where every man who complies with the laws is free to come and go and do as he will. It is a land which recognizes no differences of race or religion under the law. Every citizen, whatever his color or his creed, is entitled to the protection of the law, and to every opportunity for self-advancement that citizenship gives him. When this ceases to be true, this ceases to be a free country, ceases to be America. The Ku Klux movement is not American; it is anti-American."

FRITZ.

France. — Dr. Blake, of the Methodist Episcopal Church of France, has published a book in French under the title: *Les devoirs de l'Amerique envers l'Europe* (The Debt of America to Europe). The entire publication is a plea for the canceling of the debt which France owes to America. Among other things, the author believes that the death of 1,500,000 of her sons and of 700,000 more who were disabled in the war places on the credit side of the ledger for France a greater value than any amount of cold cash could balance. He holds that all the riches of America are not worth one of the lives which France sacrificed in the war. He concludes: "Every American who knows the facts and comprehends the sacrifices will agree with us when we say that the blush of honest shame ought to mantle the cheeks of every American if his country were ever to exact from France the redemption or the money lent her for continuing the war."

D.

Alsace. — The *Ev.-Luth. Friedensbote* of June 18 takes notice of the seventy-fifth anniversary of the Missouri Synod and reprints the editorial notice which was taken of this event by the *Kirchenzeitung* of the Ohio Synod. — The French government has begun to act upon its policy of expelling undesirable persons from Alsace. The expulsions began on Friday morning, August 11, and affected 100 persons in the Department Haut-Rhin, 150 in the Department Bas-Rhin, and 250 in the Department Moselle. D.

Austria. — Prof. N. Schlogl, of the University of Vienna, and belonging to the order of the Cistercians, has published a new translation of the New Testament. The geniality of the translator appears in his translation of Matt. 12, 50, where he puts the word "cousin" in the place of brother and sister, in order to avoid attacking the Catholic dogma of the perpetual virginity of Mary. In Matt. 26, 26 he makes Matthew say: "After they had eaten, Jesus took the bread, and after He had given thanks, He transformed it and broke it." Behold, the Catholic dogma of the transubstantiation set up in the Gospel! In 1 Tim. 2, 1, the apostle's exhortation to prayer and supplication for all men is turned into an exhortation to say masses for all men. D.

Y. M. C. A. — From *Nya Vaektaren* (September) we learn that in the Scandinavian countries Dr. John R. Mott is regarded as the Y. M. C. A.'s foremost man in the world and an extraordinary light, and that he is much talked about. He took part in the World Congress which the societies composing the Y. M. C. A. recently held at Copenhagen, and was interviewed by the Danish newspaper *Politiken*. Amongst other things, the reporter asked Dr. Mott whether in America it was considered necessary to be a disciple of the Christian religion in order to become a member of the Y. M. C. A. He received the following answer, verbally rendered: "No; we attach no definite importance to the religious element when we receive somebody as a member. For us all are alike good. In our swimming-pools and on our football fields, Mohammedans, Catholics, and freethinkers are engaging in sport side by side. You may be shocked perhaps to hear that we even harbor freethinkers in our organization, but the moral principles and the human value contained in Christianity can also be of importance to, and may even be acknowledged by, a freethinker. Upon the whole, you will find a far-reaching liberalism in our way of managing the young people's movement in the United States." The question was asked of Dr. Mott whether he considered it possible to gather the present-day young people around exclusively religious problems. He answered: "No, nor is that our object. We take the young men and women as they are, and we try to show them gradually what importance and what value there is, even from a purely human point of view, in following moral precepts that have found their expression in religion. We proceed quietly, and in a scarcely noticeable degree try to preach for young people." The editor of *Nya Vaektaren* remarks that after reading this interview of the most prominent American connected with the Y. M. C. A., he could well understand how an old freethinker like the Swedish Minister of State, Branting,

on the occasion of a visit at the front during the late war, could declare the activity of the Y. M. C. A. among the American soldiers to be quite praiseworthy. As a matter of fact, that activity consisted for the most part in arranging theatricals for the soldiers. The editor also remarks that from the above interview the much-heralded mission of Mr. Mott to the students at the universities throughout the world can be better understood, to wit, that it can hardly be regarded as a religious mission. The editor quotes a conversation between two college boys at Stockholm. One of them had inquired about the religious features of the Y. M. C. A. His companion said to him: "No, if you are looking for anything religious, you need not go into the Y. M. C. A. for it." In Sweden the gentleman who, next to Dr. Mott, takes the highest place in the Y. M. C. A. movement is Dr. K. Fries, who is said to be one heart and soul with Dr. Mott. D.

Proscribed Children's Songs. — A report in the *Koelnische Zeitung,* weekly edition of September 27, basing its information on the *Thueringische Dorfzeitung,* says that a new book of songs has been prepared by a teachers' committee for use in the public schools of Thuringia. When the draft for this book was submitted to the Thuringian Minister of Education, who is a Socialist, for his approval, he struck from the collection all Christmas hymns in which the Christchild is mentioned or the Bible-story of the Savior's birth is referred to ("Ihr Kinderlein, kommet," "Alle Jahre wieder," "Du lieber, heil'ger, frommer Christ," "Kommet, ihr Hirten," "Stille Nacht," "Am Weihnachtsbaum die Lichter brennen"). He also proscribed all hymns in which some Christian concept such as God, heaven, angels, etc., is found ("Aus dem Himmel ferne," "Es geht durch alle Lande ein Engel," "Hoert ihr die Englein singen?" "Lobt froh den Herrn," "Weisst du, wieviel Sternlein stehen," "Voeglein im hohen Baum," "Wenn die Kinder schlafen gehn," "Bald ist es wieder Nacht," "Wer hat die Blumen nur erdacht?" "Des Sonntags, wenn die Sonn' anbricht," "Wem Gott will rechte Gunst erweisen," and even the old rationalistic songs "Was frag' ich viel nach Geld und Gut," and "Ueb' immer Treu' und Redlichkeit"). Many Germans are indignant at this action of a public officer of the state who must enforce the principle of the separation of Church and State and treat religion as a private affair of the individual citizen. The Minister of Education may be an atheist, — most likely he is, — but those who criticize him on that ground may charge the new constitution of the German Republic with being atheistic. Germans who want religion must learn to understand that the state will not, cannot, — ought not furnish it like in the olden times. As a curiosity it may be noted that patriotic songs such as "Stimmt an mit hellem, hohem Klang," "Ich hab' mich ergeben," "Deutsches Herz, verzage nicht," "Der alte Barbarossa," "Deutschland, Deutschland ueber alles," and the soldiers' songs: "Ich hatt' einen Kameraden," "Schier dreissig Jahre," "Hinaus in die Ferne," and, last, but not least, the new German national hymn were also proscribed by the Minister. This last feature hurts many Germans much more keenly than the removal of Christian hymns and songs. D.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.: —

Popular Commentary of the Bible. New Testament. Vol. II: Romans to Revelation. *Paul E. Kretzmann, Ph. D., D. D.* 664 pages, 7×10½. $4.50.

We are pleased to announce that Volume II of the *Popular Commentary* is now ready. This volume completes the New Testament, Romans to Revelation. The make-up of the volume is the same as that of the first: the text stands out in bold type, then follows the commentary on the text, and finally a summary is given. Also for this volume, as for the first one, the author has written a number of articles and excursus. We quote the titles: "Justification," "The Election of Grace," "The Christian's Conduct in Things Indifferent," "Church Discipline," "The State of Holy Wedlock," "Christian Giving," "The So-called 'Social Gospel,'" "The Difference between the Moral and the Ceremonial Law," "Obedience — Absolute and Relative," "Antichrist," "Slavery," "The Universal Priesthood of the Believers," "Christ's Descent into Hell," "Chiliasm."

The completion of these two volumes of the *Popular Commentary*, covering the whole New Testament, deserves more than passing notice. Not only our pastors and our teachers in the church-school are thereby given a desk-book of ready reference, and Sunday-school teachers a valuable help for a better understanding of the lessons taken from the New Testament, but the average Christian has been given a New Testament commentary which is reliable as to doctrine, can easily be read and understood, and is within the reach of his purse. In fact, it was the plea of the laity which persuaded our Publishing House to arrange for the publication of a popular Lutheran commentary in the English language. It will mean much to our Lutheran Church if its English-speaking members — and these are, of course, the young people and those of middle age — will not neglect to study the Scriptures. It is the attention which our Synod has given to doctrine which accounts for its conservatism, its growth, and its success in the past seventy-five years. The reason for the deplorable condition of the visible church in our country and throughout the world is that many have forsaken the Word of God and have accepted "another gospel." But it is with reference to this "other gospel" that Paul says: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1, 9.

Our Publishing House announces that Volume I of the *Popular Commentary* had a large sale. All the owners of Volume I will, no doubt, immediately send for Volume II. Others have perhaps been waiting for the time when they could purchase both volumes. In any case, the *Popular Commentary* ought to be bought and studied by our people.

Dr. Kretzmann is working on the Old Testament and has his manuscript for the first volume ready. May God graciously continue to guide him and let him well finish the great task of writing a commentary on the whole Bible! May the Lord graciously keep us in His grace and in His Word and spread His truth for the salvation of many! May He let the *Popular Commentary* be a means toward this end! FRITZ.

Synodical Reports: *Southern Wisconsin District.* 63 pages. 28 cts. — *Northern Illinois District.* 68 pages. 30 cts. — *Colorado District.* 32 pages. 14 cts. — *Central District.* 68 pages. 30 cts.

The report of the Southern Wisconsin District contains a doctrinal essay by Pastor R. Schroth on "Christians Exercising the Functions of Their Priesthood"; that of the Northern Illinois District, an essay by Pastor H. Heise on "The Kingly Office of Christ"; that of the Colorado District, a very brief outline of Theses V and VI of an essay by Pastor Th. Hoyer on "The Saving Grace of God"; that of the Central District, an essay by Pastor Th. G. Frank on "The Threefold Office of Christ" and also an essay by Pastor F. J. Lankenau on "The Church and Missions." FRITZ.

Ye Fathers. Christian Home-Training. A fundamental requirement for improving the School Situation of Synod. *A. C. Stellhorn.* Single copies, 4 cts.; in quantities, 3 cts.

This pamphlet is published by the School Board of our Synod. It is a most excellent exposition of the duties of Christian parents to rear their children in the admonition of the Lord, and should be scattered broadcast in our congregations. MUELLER.

Verlag des Schriftenvereins (E. Klaerner), Zwickau, Sachsen: —

Der Brief des Jakobus. Ausgelegt von *Dr. C. M. Zorn.* 40 cts.

"Deutsches Christentum" und "Deutsche Kirche." Eine zeitgemaesse Warnung von *Dr. Otto Willkomm.* 4 cts.

Zeugnisse fuer die Wahrheit der Bibel. — Welchen Zweck hat die Bibel? — Was ist die Bibel, und wie ist sie entstanden? — Enthaelt die Bibel Irrtuemer? Each 4 cts.

Verlag Schriftwort, Koenigsberg, Yorkstrasse 55: —

Was heisst eigentlich "lutherisch"?—Der lebendige Gott—Deutschlands einzige Rettung! — Jesus Christus — deine einzige Rettung!

These excellent tracts, written by Dr. Willkomm and Rev. Huebener of the Saxon Free Church, as well as Dr. Zorn's lucid and practical explanation of the Epistle of St. James, serve the purpose of spreading the truth of God's Word, especially in Germany. Hence they are missionary tracts designed for the propagation of the Gospel, and as such set forth the teachings of Scripture in its whole truth and unadulterated purity. This blessed work demands our heartiest support, and it is for us Lutheran Christians, blessed so bountifully in temporal and spiritual matters, to promote it by our liberal contributions. The topics discussed are timely and of value also to our Christians. A most simple and effective way of supporting the missionary work in Germany by means of these tracts would be for Lutheran congregations in this country to order them in large quantities, and distribute them among those who still understand and appreciate the German language. The tracts and pamphlets have been gotten up with great care, and, while brief, set forth the respective Scripture doctrines with great lucidity and force. The tracts may be imported through Concordia Publishing House, St. Louis, Mo. MUELLER.

Lutheran Book Concern, Columbus, O.: —

The Active Church-Member. *R. C. H. Lenski.* $1.25. Order from Concordia Publishing House, St. Louis, Mo.

This manual was written principally for Christian laymen. Hence, in the nine chapters of this book the author treats in simple and popular style the main aspects of church-work, grouping them under the following headings: The Power, the Work, the Worker, the Spirit, the Organization, the Obligations, the Method, the Aids, and the Glory. The treatment of these subjects is succinct and clear, yet the author offers a store of information which the Christian church-worker ought to know. Occasionally the reviewer differed with the author. Thus it is claimed: "Because the pastor is the head of the congregation by virtue of his office, he ought to preside." (p. 93.) We beg to differ on this score. The very fact that also in the congregational meeting the pastor is the *teacher* of his flock ought to keep him out of the chair, in order that he may concentrate his efforts on the elucidation of difficult questions which are apt to arise at any time. Occasionally, too, there are statements lacking in clearness, as, for example: "When a man only thinks that he has the Word, he may be as confident as the old Jews who trusted in themselves that they were righteous. . . . Such confidence is like trusting in a shadow." (p. 83.) The proof-reader might have taken greater care to eliminate the large number of typographical errors which mar the book. Apart from these minor deficiencies, the book is good, both in content and in make-up, and we cheerfully recommend it to our pastors and laymen as a popular manual on questions that deserve greater study than is usually accorded them.

MUELLER.

The Castle Press, Philadelphia: —

The Way. A Little Book of Christian Truth. *Charles M. Jacobs.* 178 pages.

It is possible that already in the *Didache* the term *he hodos* was taken to mean "a system of religious teaching," a guiding compend pointing the way to the inquirer or novice for the possession of the entire truth. The author of this treatise points to the revised version of Acts 24, 14, as justifying his choice of a title for the same. In the easiest and simplest manner imaginable he offers the literary product of odd moments of his life — a statement of elementary Christian truth, the need of which, he believes, is felt by men and women "amid the questionings of an age that is not on the whole an age of faith." While the questionings which the author must have had in mind are not merely the tame and timid efforts of children and beginners to learn the truth about Christianity, but the violent and bold doubts of defiant opponents of Christianity, there is not a warlike note and nothing of the combative spirit of the controversialist in this book. Even its occasional rebukes, mostly in the field of ethics, are mild. The author's aim was to "put in some connected form of plain words the convictions that he holds about the things that are most worth while." In twelve chapters he discusses the Church of Jesus Christ, Human Nature, Jesus, God, Christ the Teacher of Righteousness, Christ the Savior, Faith, the Holy Ghost, Means of Grace, a Christian's Life, the Kingdom of God, the Christian Hope. Each of these subjects is developed in a manner peculiar to the author: from readily admitted facts he leads up gradually to his final positions. To note a few of the author's views, he is undecided

whether *ekklesia* in Matt. 18, 17 is the local congregation. (p. 8.) On the differences between the visible churches he says: "We do not all agree as yet; indeed, there are many very important things about which we entirely disagree. So long as this is true, it is better that we have our many churches, each standing for its own beliefs, than to have a single organization, filled with disagreement and contention. Our divisions are harmful only when they do not express real differences, or when they become the servants of intolerance and bigotries." (p. 14.) The last sentence weakens the preceding one: also where there are real differences, as between the Lutheran and the Reformed churches, or between Lutheranism and Romanism, the divisions certainly prove harmful and are, as a rule, characterized by intolerance and bigotry. No division among people professing to believe in Christ can be viewed or treated with anything like complacency. Christian truth is ever one, and it is exclusive; the Christian Scriptures, accordingly, are both *pros paideian* and *pros elegchon*. The view propounded on pp. 18—27 on the seemingly illimitable potential greatness and the bright side of human nature, on the one hand, and its unfathomable possibilities of evil, on the other hand, is rightly referred to the domain of common human experience, "without Christ," but even so it is an overstatement of the bright side. Even the *justitia civilis* and the use of reason in the affairs of this present life are tainted and ever retarded by sin, as the Lutheran Confessions point out. The Bible teaches not only that we were made in the image of God, but also that the divine image in us is lost. If the author's remarks on the possibilities of the human nature should be applied also to spiritual affairs, — and we are afraid that they will be so applied, — they are wrong according to John 15, 5; Eph. 2, 1. 5, etc. What the author has said about human nature should be read in connection with what he has said in the chapter on the Holy Ghost about regeneration, but even there the statement regarding the two adverse wills in the regenerated might be strengthened by a remark that the power which would raise us up is implanted in us by the Holy Ghost, is a new element in us, and therefore not in the same sense "a part of us" as the power that would drag us down. (p. 112.) On this latter point the author speaks correctly on p. 76 f. In the chapter on Christ the Savior, which exhibits the heart of Christianity, we find the substitution of Christ in the sinner's place and in consequence of this the reconciliation of the sinner world, taught. Of course, the very term "reconciliation" points to the wrath of God that made the atonement, propitiation, etc., necessary. A few words on this subject of the wrath of God and the vicarious satisfaction would be most timely at this place, in place of a popular error that is ever more spreading among men. So, too, we could wish not to have the State mentioned on a line with the family and the Church as the forces by which God brings His kingdom a little nearer to men (p. 161); for, as the author states p. 166, the State and the Church differ as regards their aims, means, and ends. D.

George H. Doran Company, New York: —

The Preacher and His Sermon. *Rev. J. Paterson Smyth, B. D., LL. D., Litt. D., D. C. L.*, late Professor of Pastoral Theology, University of Dublin. 143 pages, 5¼×7¾. $1.50.

This book contains five lectures on the following subjects: The Preacher; The Preacher: His First Five Years; Placere; The Quality

of "Grip"; Preparing the Sermon; Preaching the Sermon. Dr. Smyth quotes Archbishop Magee, who described three types of preachers: "There are some preachers whom you *cannot* listen to; there are some preachers whom you *can* listen to; there are some preachers whom you *must* listen to." Dr. Smyth adds: "I think there is a considerable number of the first, a very great number of the second, and extremely few of the third, extremely few; and I do not believe this need be so." The author makes a plea for more preachers of the third class, those whom people *must* listen to, and gives some valuable advice along these lines.

Some statements in Dr. Smyth's book we cannot approve. He says, for instance: "Especially should you try gradually and steadily to correct those old false views about the Bible and verbal inspiration which are the chief stronghold of skeptical attacks on Scripture. It is so easy for skeptics to point out to simple people in the Old Testament permitted usages that we would not tolerate to-day, and sentiments of inspired men which, we feel, could not win the approval of Christ." FRITZ.

The Macmillan Company, New York: —

The Ministry as a Life Work. *Rev. Robert Lee Webb, S. T. M.*, Corresponding Secretary, the Northern Baptist Education Society. 96 pages, 5¼×7¾. $1.00.

This book makes a plea for more ministers. As reasons for the shortage of ministerial students at the theological schools of the various church denominations, the author, Dr. Webb, mentions low salaries and a lack of appreciation of the minister's work. Both of these reasons do not explain. Dr. Webb comes closer to the real reason when he says: "It should be noted also that lately the spiritual life of the churches of our land has not been of the type to emphasize the call to the ministry. . . . In the last analysis the solution of the problem lies in the spiritual atmosphere of the Church of God." But, after all, also in these words Dr. Webb's trumpet gives an uncertain sound, and "who shall then prepare himself for the battle?" The real reason for the shortage of theological students in other denominations (our own colleges are filled to overflowing) is the rank theology of those churches. When professors are tolerated in the chairs of theology who teach modern liberalism, denying the very doctrines plainly taught in the inspired Scriptures for the salvation of sinners, and when this same modern liberalism is preached in the pulpits of the churches, how, then, *can* young men be persuaded to study for the ministry; in fact, *why* should they be persuaded to do so? Modern theology is not filling the churches with people, and, of course, also not the seminaries of those churches with students. We agree with Dr. Webb when he says that the minister of the Gospel should be physically fit, mentally fit, and spiritually fit. The last needs to be specially emphasized and rightly understood. We also agree with Dr. Webb when he insists that the minister should be well trained for his work. He says: "Greek and Hebrew may not be necessary from our modern viewpoint, but it does seem fitting that the man who is to deliver the message of the Gospel should have at least a working knowledge of the wonderful language in which that Gospel was given to the world. The man unacquainted with Greek is shut out from the beauties and spiritual suggestions conveyed only through that matchless language. Such a man can

never be an independent investigator of the truth, for he must ever be subservient to the judgment and scholarship of other men. Moreover, the minister needs the intellectual training that comes from stiff courses of study, especially in the realm of language. He needs an education that will give a certain hardness to his intellectual and moral fiber; a power to face hard questions, to think them through to satisfying conclusions both for himself and the cultured men and women of his congregation. Other professions are steadily increasing their educational demands upon their members, and the ministry cannot afford to fall behind in the character and equipment of its members. Remembering the exacting conditions of our times, the many problems that demand wide observation, breadth of knowledge and culture, and clear, accurate thinking; remembering the increase of general education whereby college-bred men and women are found in every congregation; remembering the glorious greatness of the Gospel-message, we can hardly overemphasize the need of adequate preparation for the men who are to become 'stewards of the mysteries of God.'"

Finally, Dr. Webb says: "The only corrective for the chaos, restlessness, and laxity of the present is more religion." Yes, but of the right kind, namely, that of the Holy Scripture, "which is able to make men wise unto salvation through faith which is in Christ Jesus." FRITZ.

What Christianity Means to Me. A spiritual autobiography. *Lyman Abbott.* $1.75.

The Christianity advocated in this volume is not the Christianity of Paul, but rather the reconstructed and recast paganism of present-day rationalists. What this reconstructed Christianity means to a Modernist Lyman Abbott has endeavored to show in his "Spiritual Autobiography." To men like Abbott, "the foundation of the Christian Church is not Peter's doctrine of Christ, but Peter as a type of humanity transformed by the inspiration which he had received from a year of intimate companionship with Jesus." (p. 35.) "Hence the Christian Brotherhood, which is more than the Church or all the churches combined, is founded not on agreement in opinion, that is, on a creed; not on agreement in forms of worship, that is, on a ritual; not on agreement in the form of organization, . . . but on love and loyalty to a living Messiah, forever incarnate in the hearts and lives of His disciples, in a more intimate companionship and with a far mightier influence than when He trod the earth with a few score of faithful friends whom He gathered about Him." (pp. 43. 44.) "Obedience to Christ's commands is the only condition which congregations must prescribe for membership in the Christian Brotherhood." (p. 51.) "The real Church of Christ being the age-long and world-wide Brotherhood, *service* is its main postulate, as Christ's work consisted in the service of suffering humanity." (pp. 42—60.) "This Christ spirit, seeking by a common effort to save society from the ignorance which imperils it, has created and maintains the public school; has established social systems; has inspired the better forms of socialism; has sent thousands of Christian teachers, doctors, and preachers to carry into foreign lands and into the poorer portions of our own land the message of Christ's sermon at Nazareth." (p. 62.) "He who, inspired by the divine life of love, service, and sacrifice, is carrying glad tidings to the poor, deliverance to the captive, sight to the blind,

and liberty to the bruised, is a follower of Christ." (p. 82.) "The message of the ancient prophets was, in the main, that God is a *human God*, whose presence is intimate, continuous, inescapable. Man cannot escape from God, because God dwells in man; and man cannot escape from himself." (p. 96.) "Jesus Christ is the supreme manifestation of that love of the spirit which we can share with Him and His Father, an immortal life which the decay of the instruments it uses does not and cannot destroy." (p. 118.) "The *Gospel* is not the good news that guilty men may be saved from punishment, but the good news that guilty men may be made virtuous. In one word, salvation is character." (p. 140.) "Justification by faith no longer means to me that Christ has suffered the penalties of my sins, and therefore, if I accept His sacrifice, God will treat me as if I were innocent, although I am guilty; it means that Jesus Christ offers Himself to me as my divine companion, and if I accept his companionship, I can be made virtuous although I have been guilty." (p. 140.) "Atonement no longer means to me that Christ has made a reparation to God for the wrong I have done, and therefore God is reconciled to me. It means that Christ has by His life and teaching interpreted God to me, and by His personal presence inspires in me the will to do my Father's will, and so has reconciled me to God." (p. 141.) "Regeneration does not mean to me a new faculty miraculously given to man by some magic formula, as baptism, or some supernatural experience for which man must wait. In every normal man is the capacity for goodness and truth, for love and service, for hope and joy. But this sleeping capacity is naught unless it is awakened into life. It is a seed, but a *lifeless seed until it is given life by a divine power above itself.*" (p. 141.) "Incarnation means to me more than that the spirit of God dwelt unrecognized by the world centuries ago for a few years in Jesus of Nazareth. It also means to me that the same spirit still dwells in the world, carrying on now with the followers of Jesus the work of serving and saving men which the same spirit carried on with Jesus then. Incarnation to me is not merely a historical episode; it is an eternal fact." (pp. 141. 142.) "God is love. Where God is, love is. And love is everywhere, a universal presence, a mighty, though not resistless, power in human life." (p. 142.) On page 185, the author summarizes what Christianity means to him. He says: "Christianity means to me: A new spirit of love, service, and sacrifice in humanity; a new, ever-developing life in art, literature, music, philosophy, government, industry, worship. A relief from the heavy burden of remorse for past errors, blunders, and sins; an ever-growing aspiration for the future and an ever-increasing power toward achievement. Faith in ourselves and in our fellow-men; in our infinite possibilities because in our infinite inheritance; faith in our present possession of a deathless life of the spirit which we share with the Father of our spirits and our divinely appreciated leader." We have quoted so profusely from the volume before us because the statements of the author show how far the Christianity of Modernists has drifted away from the Christianity of Christ and the apostles. It is a monster, though appearing as an angel of light. It denies salvation and the Scriptural means of salvation. It is rank paganism camouflaged in Christian idiom.

MUELLER.